A

PLAINE DISCOVERY, OF THE WHOLE REVELATION of S. IOHN: set downe in two treatises: the one searching and proving the true interpretation thereof: The other applying the same paraphrasticallie and Historicallie to the text.

SET FOORTH BY IOHN NAPEIR L. of Marchiston. And now revised, corrected and inlarged by him.

WITH A RESOLVTION OF certaine doubts, mooved by some well affected brethren.

WHEREVNTO ARE ANNEXED, CERtaine Oracles of SIBYLLA, agreeing With the Revelation and other places of Scripture.

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Cum Privilegio Regiæ Maiestatis.

To the Godly and Christian Reader.

Although the nature of the trueth be of such force and efficacie, that after it is heard by the spirituall man, it is immediatlie beleeued, credited and embraced: yet the naturall man is so infirme, and weake, that his beleefe, must bee supplied by naturall reasons and euident arguments: Wherefore, many learned, and godly men, of the Primitiue Church, haue gathered out diuers pithie and forcible, naturall and Philosophicall arguments, to proouue and confirme the Christian faith thereby: As in the 1. Cor. 15. 36. Paul the learned and godly teacher of the Gentiles, perswading them to confesse the resurrection of the dead, inducth a marveilous pithie and familiar argument, by a natural comparison of seede sowne in the ground, that first must die and be corrupt in the earth, and then doth it quicken vp and rise againe after an other forme, than it was sown into: And likewise other learned Doctors of the primitiue Church, writting to the Ethnicks, who stumbled at the Virgins conception, and at Christs diuinitie, reasoneth with them on this maner: saying, Your gods (as ye beleeue) hath conversed with many women among you, and haue begotten many children, who haue wrought no miracles: & how can ye thinke so beleeue, deny vs, that our great God hath begotten one Sonne, in whom diuinitie, and humanitie are conjoyned, seeing your eies and forefathers, haue seen so many and diuine miracles wrought by him, & in his name? And so most wisely vsed they these Gentiles own opinions and arguments against themselues, which mooued the malicious Apostate *Iulian* the Emperour, to discharge from Christians, the Schooles and learning of Philosophie, yeelding the reason, because saith he, *Propriis armis ferimur*, and as by that meanes many of the most learned Gentiles in these daies, were either mooued necessarilie to confesse the Christian Religion to be true, pure and holie: or then at the least were made so astonished, that they were not able to write or teache against it. So likewise, now in this second arising of the Euangelical trueth, from the horrible Antichristian darknesse: it is not enough that this diuine Reuelation which discouereth the Antichrist be onely by simple as-

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sertion interpreted, or historicallie applyed to the confirming of their zeale, that already knowes and detests that man of sinne and sonne of perdition: but also to the effect the fauourers of his errors may either be conuerted or then their mouthes bridled from calumniating the trueth, it is needfull that such necessarie reasons and sure arguments or at the least, such notable tokens be induced, as may make that interpretation vndenyable. And therefore being of purpose (by the assistance of the Almighrie) to expound and open vp the mysteries of this Revelation, by a two-folde discourse, the one Paraphrastical, the other historicall, both confronted together: I haue thought good before that worke, to premit by way of introduction, a reasoning for the investigatiō of the true sense and meaning of euerie notable mysterie thereof, and to set the same in forme of Propositions, as neere the analytick or demonstratiue manner, as the phrase & nature of holy Scriptures will permit: and that for the better satisfaction of these naturalists, of whom happilie, God may either make true spirituall professors, or at the least, hereby bridle their opprobrious mouthes from calumniating the vndoubted trueth, when they see the naturall coherence of Gods mysteries so marueilously reuealing one another, that thereby the trueth of God, the history of his Church and person of the Antichrist are detected, and the very Antichristians induced necessarilie, either to confesse themselues to bee hereby discouered or then must they deny the Scripture it selfe. And although I haue but of late attempted to write this so high a worke, for preuenting the apparant danger of Papistrie arising within this Iland, yet in trueth, it is no few yeares since first I beganne to precogitat the same: For in my tender yeares and barneage in Saint-Andrews at the Schooles, hauing on the one parte contracted a louing familiaritie with a certaine Gentleman, &c. a Papist: And on the other [illegible] being attentiue to the Sermons of that worthie man of God, *Maister Christopher Goodman*, teaching vpon the Apocalyps, I was so mooued in admiration, against the blindnes of Papists, that could not most euidently see their seuen hilled citie Rome, painted out there so liuely by Saint Iohn, as the mother of all spirituall whoredome, that not onely burssted I out in continual reasoning against my said familiar, but also from thenceforth I determined with my selfe (by the assistance of Gods spirit) to employ my studie and diligence to search out the remanent mysteries of that holy booke: as to this houre (praised be the Lord) I haue bin doing at all such times, as conueniently I might haue occasion: But (to confesse the trueth of the infirmitie of man to the glorie of God) I found euer during all that long time, more fruit in one houres sobrietie, prayer and humble meditation, than in a thousand daies of curious or pr sumptuous inquisition: yea, the more subtilhe I searched, the more darknes I found, in so much, as curious inquisition rather discouraged me by finding out of doubts, then profited me by finding any resolution thereof: And so, when after long time spent, with litle knowledge, I

(iustlie d[e]spairing of mine owne habilitie) became truely sorowfull and humble in heart then it pleased God, (to whome be the only glory) to giue me that grace to espy in shorte time, that wonderfull ouerrure which in long time before I could not consider: So that then I beganne to take vp matters by their right beginning, and by most easie grounds, And to prosecute out the rest by their coherence in order, as is here set downe to the full resolution of all the former doubts. After the which although (greatly reioycing in the Lord) I began to write thereof in Latine: yet I purposed not to haue set out the same suddenlie, and far lesse to haue written the same also in English, til that of late, this new insolencie of Papists arising about the 1588. year of God, and dayly increasing within this *Iland* doth so pitie our heartes, seeing them put more trust in Iesuites and seminarie Priests, then in the true scriptures of God, and in the Pope, and king of *Spaine*, then in the King of Kings: that, to preuent the same, I was constrained of compassion, leauing the Latine, to haste out in English this present worke, almost vnripe, that hereby, the simple of this *Iland* may be instructed, the Godly confirmed and the proud, and foolish expectations of the wicked, beaten downe. And where as after the first edition of this booke in our English or Scottish tongue, I thought to haue published shortlie the same in Latine (as yet Godwilling I minde to doe) to the publike vtilitie of the whole Church. But vnderstanding on the one part, that this work is now imprinted, & set out diuerse times in the French & Dutch tongs, (beside these our English editions) & therby made publik to manie. As on the other part being aduertised that our papisticall aduersaries wer to write larglie against the said editions that are alreadie set out. Herefore I haue as yet deferred the Latine edition, till hauing first seene the aduersaries obiections, I may insert in the Latin edition an apologie of that which is rightly done, and an amends of whatsoeuer is amisse. Whatsoeuer therefore through haste, is here rudelie and in base language set downe, I doubt not to be pardoned thereof by all good men: who considering the necessitie of this time wil esteeme it more meete to make haste to prevent the rising againe of Antichristian darknes within this Iland, then to prolong the time in painting of language: Especiallie also, seeing herein purposely I preasse not to follow the particular ornat tearmes, of neither Scottes nor Englishmen: but rather contrarilie for both their instructions, I vse, so much as I can, these words and tearmes, that be more common and sensible to them both, then proper or ornate to any one of them, Here then (beloued Reader) thou hast this work divided into two treatises, the first is the said introduction and reasoning, for inuestigation of the true sense of euery chiefe Theologicall tearme and date contained in the Reuelation, whereby not onely is it opened, explained, and interpreted, but also that same explanation and interpretation is proved, confirmed, and demonstrated, by euident proofe and coherence of scriptures, agreeable with the euent of histories: The seconde is, the

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principal treatise, in the which the whole Apocalyps, Chapter by chapter, Verse by verse, and sentence by sentence, is both Paraphrastically expounded and Historically applyed. This second and principall treatise, keepeth this order, that first before euery chapter is premitted the argument, not of the literall sense of the chapter but of the true meaning and interpretation of the same. Thereafter (seeing all the chapters of the Apocalyps doe either describe the vision, or then expresse the prophecie) if the present chapter be descriptiue, euery page thereof is divided in two columnes: in the first wherof is set the text by verses, in the second columne: is set the Paraphrasticall exposition, answering verse by verse to the text of the first columne: but if the present chapter be prophetical, then is euery page thereof divided in three columnes, the first containeth the Text by verses, the second the Paraphrasticall exposition, thereof verse by verse, the third also agreeable therewith by verses containeth the historie or historicall application, in the which, and by the which, the same prophetie is, or shall be performed. And if any chapter is partly descriptiue, partly prophetical, then where it is prophetical, there are three columnes, the first is the Text the second, is the Paraphrasticall exposition of the text. The third, is the historicall application and accomplishment thereof. But where in that same chapter any parte is descriptiue, then are there forenent that part onely two columnes, whereof the first is the Text, the second is common to both the Paraphrastical columne, & to the historicall columne, and therfore it passeth through, occupying the roome of both the second and third columnes, so that when yee read the second columne, ye shall reade it with the second columne, and when againe ye read the third columne, yee shall also reade it with the thirde columne: for it is such a common thing as agrees to bee reade with either of them. Furthermore, there is two drawne lines betwixt the Paraphrasticall columne, & the Historicall, within the which lines there is set downe the dates of times, by seals trumpets, viales, thunders and yeares of God, answering to the precise time, in the which euery Prophetie thereof was, or shall be performed. Moreouer, incase any part of the text may be thoght to be wrong translated, any part of the Paraphrase wrong expounded: or finallie, any part of the historie wrong applied, ouer briefly handled, not sufficientlie prooued, or hauing neede of annotations: I haue therefore forenent euery doubtfull and needful place of the Text, Paraphrase, and History set markes of the ordinarie letters of *a, b, c,* &c. In the Paraphrase, and after the end of the whole chapter haue subioyned Notes, Reasons, and Amplifications marked correspondentlie with the like letters of *a, b, c,* &c. by the which Notes and amplifications, not onely the brevitie of the Paraphrase and historie is supplied, but also by reasons, proofes, and arguments of scripture therein insert, the whole smaller doubts thereof are resolued. And as toward the greater doubts, they are referred to the first treatise wherein they are at length and demonstratiuely prooued. So

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the note here in the second treatise, doeth onely quot the proposition of the first treatise, that proues that present assertion. And because this whole work of Reuelation concerneth most the discouerie of the Antichristian and Papisticall kingdome, I haue therefore (for remoouing of all suspition) in all histories and prophane matters, taken my authorities and cited my places either out of Ethnik auctores, or then Papisticall writers, whose testimonies by no reason can be refused against themselues but in matters of diuinitie, doctrine and interpretation of mysteries (leauing all opinions of men) I take me onely to the interpretation and discouerie thereof, by coherence of scripture, and godly reasons following therevpon: which also not only no Papist, but euen no Christian may iustly refuse. And forasmuch as our scriptures herein are of two sortes, the one our ordinary text the other extraordinary citations, In our ordinarie text, I follow not altogether the vulgar English translation but the best learned in the greek tong, so that (for satisfying the Papists) I differ nothing from their vulgar text of S. *Ieromes*, as they call it, except in such places, where I proue by good reasons that he differeth frō the Original Greek. In the extraordinary texts of other scripturs cited by me I follow euer *Ieromes* latine translation, where any controuersie stands betwixt vs & the Papists, & that moueth me in diuers places to insert his very latine text, for their cause, with the iust English thereof, for supply of the vnlearned. And hereof it commeth that our quotations are according to the sections & verses of *Ieromes* translation, printed in Antuerp by *Plantine*, ageeing also with the great concordances of *Robert Stephane*. In other texts not controuerted the English text it alone is sufficient in a Scottish or English treatise, & therefore omit we the Latine. Further as concerning my citations of ancient & vnsuspect writters, I haue chosen the same out of the most old & faithful copies, chiefly those that be found in old Popish libraries and imprinted by Popish Printers. but as for the new copies and latter editions, there is am alicious ordinance obserued in these latter daies, by the which, ỹ Friers of *Louane*, & other Papistical correctors eiketh paireth, & peruerteth al good & rare books, causing first one sort of them to be imprinted vnder their testimoniall, so that as that, same testimonial therein imprinted beareth, nothing is left therein that may be contrarious to the Romane Church although the Authour by his true edition had neuer so much inweighed against Rome. Thereafter all the remnant Popish Printers do follow these new peruerted Coppies, in their latter editions without any testimoniall, as being warranted by the saide first testimonial & this is most euident to be seen by their booke intituled *Index Expurgatorius* Praying therefore all good men to beware of these, We desire earnestly with our hearts so to proceede hereinto, that trueth may come to light, and that such grounds may be laide, as thereby the ignorant and simple Reader may be best instructed, the godly and learned Christian most surely confirmed, and the arrogant and obstinate calumniator rather est confounded and put to silence. But forsemuch as

this

this our good intention, and godly purpose, doeth alwayes proceed of a very tender and fraile vessell, and that as all liquors, (how precious soeuer) doth take some taste of their vessels: So this holy work may in some things (though not espied by my selfe) taste of my imperfections. Therefore humbly I submit these imperfections whatsoeuer, to the gentle correction of euery wise and discreete person, who in the motion of Gods spirite iudgeth vprightly, without envie or partialitie. Praying all good men to haue me apardoned of whatsoeuer is amisse: for although I haue not done herein perfectly as I would, yet zealously as I could, knowing that the poore widowes mite was acceptable vnto the Lord: for euery man hath not gold, siluer, silks, & purple to offer to the work of the Sanctuarie: to me (as saith *Ieremie*) it shall be much, If I may purchase woolle, or flockes, to offer to that holy work. And surely, this that I haue, how small soeuer it be, till God enlarge me with more, I offer it gladly vnto the glory of God and edification of his true Church. To God therfore the disposer of this, and all other Godly workes and meditations, who liueth and reigneth eternally in Trinitie and Vnitie, be glory praise laude and thanks, for euer and euer, *Amen*.

The booke this bill sends to the beast, Craving amendement now in heast.

GOD first to IOHN in Pathmos me presents,	Apoc. 1. 1. 9.
Who sent me syne the seuen Kirkes vntill:	Apo. 1. 11.
As foorth I foore with the two Testaments,	Apo. 11. 3. 7.
Gods truth to teach, in witnesing his will:	Apoc 11. 7.
Thou bloudie Beast, & cruellie did kill,	Apoc. 11. 3.
In sack of schismes syling vp our sense,	Apo. 11. 7.
Our corps vnkend then stonished lay still,	Apo. 11. 11. & 14. 6. 7.
Till seuentie yeare eighteen tims passed hence:	Apo. 11. 12.
But now since comd is vntil audience	Apo. 11. 11.
Gods word from heauen the voyce of veritie,	Apoc. 11. 2. and 15. 8.
Quickning these corps with true intelligence,	Apo. 10. 11.
So long suppreſt by thy subtilitie:	Apo 17. 9.
I plaine proclaime and proue by prophecie,	Apoc. 17. 18. & 11. 8. none (ni) thereof.
That thou, O Rome, raisd vp on hilles seuen,	Apo. 17. 6.
Citie supreame and seat of Sodomie:	and 18. 24.
Vnder whose reigne our Lord to death was driuen,	Apoc. 17. 5. 18. & pro. 23
And many Martyrs rudelie rent and riuen:	Ap. 17. & 18.
Art Heire and Eroy to great Babylon,	Ap. 17. 1. 3. 6.
Whereby her name here God hath to thee giuen,	Ap 17. & 18.
Thou whore that sittest the bloudie beast vpon:	Apoc. 18. 2. 8. 9.
Thy dayes are done, thy glory now is gone.	po. 14. and 17.
Burnt shall thou be, and made a Den of Deuils.	Apoc. 14. 14.
Flee from her then my flocke, leaue her alone,	15. Propoſi. 23.
Least that ye be partaker of her euils:	Apocal. 11. 14.
For doth at hand approch the latter day,	Apoc. 11. 15.
When Christ his Church shall reigne with him for ay.	

A Table of the Conclusions introductiue to the Revelation, and prooved in the first Treatise.

The first Treatise, is an introduction to the knowledge of the Revelation, expounding by proofe and demonstration the meaning of

Dates and chiefe reckenings hid vnder tearmes,

Vulgare and vsed, such as generally, a day for a year, a week for seven years, a moneth for 30. yeares, and a yeare for a yeare of 7 yeares, or three hundreth & three score yeares, proved in the 1. proposition.

particularly 42. moneths 1260. prophetical daies: three great dayes and an half and a time, and half a time, prooved to be all one date, proposition 15. and every one of them to meane a thousand, two hundreth and three score Iulian yeares, proposition 16.

New and strange, where with is dated the historie of S. Iohn his daies vnder the tearms of 7. seales, whereof, the first begins, An Chri. 29. prop. 8. the last An. Christi. 71. proposition 7. and every one of them indureth at the least seven yeares, as is proved by the ninth proposition.

The prophecy to the worldes end, whereof. The progres is dated by 7. trumpets, or 7. vials which both are proved to be one proposition 2. and everie one of them doeth endure 245. yeares, gathered by the third and fourth propositions, and proved by the fift proposition: and the first beginneth anno Christi. 71. proposition, 6. and the last beginneth anno. Christ. 1541. and ends An. 1786. at the farthest prop. 10.

The ende and last daies, are dated by 7. thunderes, & 7. Angels of Gods harvest, both prooved to bee one, prop, 11. & to beginne Anno Christi 1541. prop. 12. & every one of the first three that goeth before the day of iudgement, to indure 49. yeares, prop. 13. making the latter day to fall betwixt the years of Christ 1688. & 1700. by prop. 14.

Affaires and chiefe matters concerning

Gods servants, whose true, and holie

Church with her contents is tearmed Gods Temple in heavē, Pro. 20 and a woman clad with the Sunne. prop. 22.

Religion is tearmed God his throne in heauē, pro. 17. whereof the written word is testified by the two witnesses prooved prop. 21. to be the two Testaments, whereof

The twenty four books of the olde Testament, & 24. writers therof, are called § 24. Elders proposi. 18.

The four Evangels of the new Testament are called the foure beastes, proposition 19.

Gods greatest enemies, as

Sathan who is bounde 1000. years, beginning An. 300. prop. 34 yet bond but only from raising of vniversal warres, prop. 35

Wicked kingdoms which are set out vnder the tearmes of

Two nations, Gog and Magog prooved (by the thirtie and two proposition) to bee the Papistes & Mahometans, whose armies are all one with those of the sixte trumpette or viall, as is proved in the 33. proposition.

Two Beasts

A ten horned beast, signifying by the twentie foure proposi.

A two horned beast, signifying the Antichrist only by the twenty fiue propositiō, who is proved to be the Pope by the twenty sixe propositiō, whose raign of a thousand, two hundreth sixtie yeares, beginneth Anno Christi 300. ou 316. at the farthest, proposition, 36.

on, the whole Latine or Romane Empire, with the Antichrist descēding of the same, of which Roman or Latine Empire, the seat and Metropolitan Citie Rome, is meaned and represented by Babylon in the twentie three proposition. To this ten-horned beast and Roman or Latine Empire (as is proved in the twentie seuen proposition) appertaineth

An Image, prooued by the 28. proposition to be these degenerate princes that only in name and shewe, are Romane Emperours.

A mark, prooved by prop 30. to be the league of servitude professed to the Romanes by their subiects noted afterwarde by the Pope with visible marks, which by the 32. prop. are χρ̄ς & crosses of al kinds.

A name, prooved by the wentie nine proposition, to be the name of the Latime or Romane Empire, λατεινος

A number of 666. assigned by the text.

These Propositions are set in this table after their natural order, but in the Treatise following, they are placed demonstratiuely, to the effect everie proposition may be prooved by the former propositions.

THE FIRST AND INTRODVCTORY TREATISE, CONTAINING

a ſearching of the true meaning of the Revelation, beginning the diſcouerie thereof at the places moſt eaſie, and moſt euidentlie knowne; and ſo proceeding from the knowen, to the proouing of the vnknowne, vntil finallie, the whole grounds thereof be brought to light, after the maner of propoſitions.

THE FIRST PROPOSITION.

In propheticall dates of daies, weekes, moneths and yeares, euery common propheticall day is taken for a yeare.

THis Propoſition is prooued, by appearance, by a law, by practiſe, and by neceſsitie. By appearance, becauſe the common weeke is called a weeke of daies, as in Geneſis (according to IEROMS tranſlation) *Imple hebdomadam dierum* .i. *Fulfil a weeke of daies*. And the common yeere is called

1. Reaſon by appearance.

Gen. 29. 27

Ordinarie weeke,

Iere. 28. 3. 11. 1. Mach. 1. 30. *Ordinarie yeare.* *Extraordinarie weeke.* *Extraordinarie yeare.* †Iosephus Scaliger de emen. temp. † 2. *By a Law.* Exod. 23. Leuit. 25 3. *By practise.* Num. 14. 34. Ezec. 4. 5. 6 4. *Upon necessitie.* Dan. 9. 24

called a yeare of daies, as *adhuc duo anni dierum. Within two yeares of daies:* and *Post duos annos dierum: after two yeares of daies:* Inferring thereby, that there is another weeke of yeares, containing seauen yeares, as the common weeke containes seauen daies. And another yeare of yeares, containing 360. yeares, as the common yeare (not intercalar) among the Hebrewes and Grecians, contained † 360. daies. † Secondly, by the Leuitical law, (which is the figure of all prophetical veritie) it was instituted, that as in the common weeke, sixe daies were for labour, and the seauenth for rest: so should there also be a weeke of yeares, in the which the land should be sixe yeares laboured, and rest the seuenth: Making so the common weeke of daies, to resemble the figuratiue weeke of yeares, and so consequently, euery day to resemble a yeare. Thirdly, by the prophetical custome and practise, euery day represented a yeare: as in Numb. *Iuxta numerum 40. dierum, quibus considerastis terram, annus pro die imputabitur, & 40. annis recipietis, &c. After the number of fourtie daies, in which ye searched out the land, the yeare shall be counted for a day, and in fourtie yeares ye shall receaue, &c.* And in Ezech. *Ego autem dedi tibi annos iniquitatis eorum numero dierum, &c. And I haue giuen thee the yeares of their iniquitie by the number of daies.* And afterwards, *Et assumes iniquitatem domus Iudæ 40. diebus, diem pro anno, diem inquam, pro anno dedi tibi. And thou shalt beare the iniquitie of the house of Iudah fourtie dayes, a day for a yeare, euen a day for a yeare, I haue giuen thee.* Fourthlie, vpon necessitie of saluation, all Christians must confesse, in the seuentie weekes of DANIEL, a day to be taken for a yeare, extending in the whole to 490. yeares, otherwise that prophecie

of the *Meſsias* comming, would not fall vpon the juſt time of Chriſts comming, as neceſſarily it ought to doe. So then, a propheticall day is a yeare, the weeke ſeuen yeares, the moneth thirtie yeares (becauſe the Hebrew and Grecian moneth hath thirtie daies) and conſequently, the propheticall yeare is 360. yeares. Beſides this common prophetical day, there is an other great and extraordinary day, where of hereafter ſhall be ſpoken.

Ioſephus Scaliger de emend. Temp.

Of this great daye, re ad propoſition 15.

2. PROPOSITION.

The ſeuen Trumpets of the 8. 9. and 11. chapters, and the ſeuen Vials of the 16. chapter are all one.

THis is prooued, in that both the ſeuen Vials, and alſo the ſeuen Trumpets are the ſeuen laſt plagues: The ſeuen Vials, in that by the text they are called, *The ſeuen laſt plagues*: theſe ſame being hereafter called, *The ſeuen golden Vialles, and the ſeuen vials of the wrath of God.* As to the ſeuen Trumpets, the laſt conteineth the day of judgement, as teſtifies the Angels oath, ſwearing, *Quod tempus non erit amplius, ſed in diebus vocis ſeptimi Angeli, cum cœperit tuba canere, conſummabitur myſterium magnum Dei, &c.* That there ſhal be no more time, but in the daies of the ſeuenth Angel, when he ſhall blow the trumpet, the great myſterie of God ſhall be finiſhed. Which myſterie, PAVLE to the Corinthians, maketh the latter day and reſurrection, ſaying, *Ecce, myſterium dico vobis, &c.* Behold, I declare vnto you a myſterie. And againe, *In momento, in ictu oculi, in noviſsima tuba (canet enim tuba) & mortui reſurgent:* In a moment, in the twinkling of an eye, at the laſt Trumpet, (for the Trumpet ſhall blowe,)

1 Reaſon, Accord of time.

Apoc. 15. 1 & 7.

Apoc. 16. 1

Apoc. 10. 6

This great myſterie of God is the reſurrection.

1. Cor. 15 51.

and the dead ſhal riſe. And ſeeing then the ſeuen trumpets follow one an other in order, in the eight, ninth, tenth, and eleuenth chapters, and the laſt containeth the day of judgement, and generall reſurrection: Therefore muſt the ſeuen trumpets be alſo the ſeuen laſt plagues, and conſequently, they & the ſeuen vials muſt be all one. Moreouer, for confirmation hereof, they agree in their principall termes: the ſecond trumpet with the ſecond Viall: the third trumpet with the third Vial: the fourth trumpet with the fourth Vial: the ſixt trumpet with the ſixt Vial, the ſeuenth trumpet with the ſeuenth Vial: So, that thereby wee may be ſure, and conclude both thoſe trumpets, with thoſe Vials, & alſo the reſt of the trumpets, with the reſt of the Vials, reſpectiue in purpoſe, meaning, time, & in all other circumſtances, to be one and the ſelfe ſame thing.

2. Agreeance in tearmes & circumſtãces.

3. PROPOSITION.

The ſtarre and locuſts of the fift trumpet, are not the great Antichriſt and his Cleargie, but the Dominator of the Turkes and his armie, who began their dominion, in anno Chriſti 1051.

BY the former propoſition, the fift Vial is al one with the fift trumpet: But in that Vial (ſaith the text) there aroſe ſuch a plague againſt the ſeate of that Antichriſtiã beaſt, that his kingdome was darkned, and they did gnaw their tongues for ſorrowe. So that this may no waies be himſelfe that aroſe againſt himſelfe, but rather ſome other godleſſe tyrant like him, whom we ſhall prooue to be the Apoſtate *Mahomet*, and his locuſtes the Turkes: Firſt, by the name of their Chieftanes: ſecondly, by the ſpace of their oppreſsion done to pretended Chriſtians in

their

their firſt dominion: thirdly, and laſt of all, by all the tokens and circumſtances contained in the text. As to the firſt, they ſhall haue (ſaith the text) their king, whoſe name ſhall be in Hebrewe *Abaddon*, and in Greeke *Apollyon*, & in Latine (as S. IEROM tranſlateth it) *Exterminans*, and in Engliſh a deſtroyer, or a waſter. But ſo it is, that trying from language to language the names of princes, yee ſhall only finde both their temporall and ſpirituall kings names to ſignifie the ſame, that *Abaddon* in Hebrew, and *Apollyon* in Greeke doeth: for their temporal king is called *Turca*, which is aſmuch to ſay, as a Waſter or deſtroyer, as teſtifieth *P. Melanction* in *Carion* his * Chronicles. And their ſpiritual kings name *Mahomet* *, ſignifieth *delens*, a deſtroyer or waſter: and beſide that, it ſignifieth alſo a Meſſenger or Angel, moſt agreeable with this text, where he is alſo called, the Meſſenger or Angel of the depths. Therfore, theſe locuſtes by the name of their Chieftaine agreeth certainly to be the Turkes. †Secondly, as to the ſpace of their oppreſsion done to pretended Chriſtians. Theſe locuſts (ſaith the text) had power giuen them not to kill but to vexe thoſe who had not the ſeale of God in their fore-heads fiue moneths, which being prophetically taken, (becauſe this is a prophecie) maketh juſt an hundreth and fiftie yeares, as is prooued by the firſt propoſition. And ſo long continued the Turkes in oppreſsing & ſpoyling the pretended Chriſtians, before the Empire of the *Tartarians* aroſe, to wit, from the daies of *Zadok* their firſt dominator. *Anno Chriſt.* 1051. to the time that *Changius Chan* of *Tartarie*, did begin in *anno Chriſti*, 1201. that Empire which ſubdued them. So

Hier. de int. nominum. *1. Reaſon, agreeance of names: Both their temporall kings name* Turca, *is* Abaddō, *a deſtroyer.*

Chro. lib. 1 fol. 8. & lib. 5. fol. 107.

Hier. de. int. nominū. *And their ſpirituall kings name Mahumetes is* Abaddon, *a deſtroyer.*

†*2. Reaſon Accorde of time.*

3. Accord of circumstances.

then by the time of their oppressiō done to pretended Christians, these locusts agree to be the Turkes. Thirdly, and last of all, the whole circumstances and tokens of the text, agrees most conueniently with the *Turke*, as at length our paraphrastical & historical discourse shal prooue. Wherfore, the *Star*, mentioned in the fift trumpet that before had fallen downe from heauen, and his *Locusts* that arose, must needs be the *Mahomet*, who fel frō his former Christiā profession, & became an Apostate, and out of the smoke of his heresie, stirred vp the Turkes to be his armie.

Read IOH. BALEVS *in the end of his preface vpon the Image of both the Churches, citing* Cuspinianus *and* Biblianders *testimonie, that Mahomet granted Christ, and speaketh truely of him, and yet made defection from him.*

4. PROPOSITION.

The Kings of the East, or foure Angels, specified in the sixt trumpet or sixt vial. cap. 9. & 16. are the foure nations, Mahometanes beyond and about Euphrates, who began their empire by Ottoman, in the year of Christ, 1296. or thereabout.

1. Reason, Mahumetans angels or messengers.

2. Mahumetanes Kings of the East.

3. They are foure nations: &

4. families

FOr proofe hereof, there needeth no other argument, than the perfect concord of the whole tokens of the texts, cap. 9. & ca. 16. agreeing so in euery point with that historie, that no other history can be applied thereto. For first, cap. 9. they are called Angels, that is to say, Messengers euill or good, executers of Gods will: So were these *Mahometans* messēgers sent of God, to scourge the Christians falling away. Secondly, cap. 16. they are called Kings of the East: & so are these Mahometans indeed Kings of the East. Thirdly, they were in number foure (saith

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the text) ſo were there of theſe *Mahometanes* foure chiefe nations, to wit, *Turks*, *Tartarians*, *Saracens*, and *Arabians*: and foure imperial or royal families, to wit *Aſsimbeis*, *Candelors*, *Caramans*, and *Ottamans* Fourthly, they were hitherto bound (ſaith the text) about the riuer *Euphrates*, & ſo haue they their reſidence about *Euphrates*, where they were ſo bound and tyed 100. years, by ciuill & inteſtine warres, betwixt the *Turks* & *Tartarians*, that they came not by weſt Euphrates to make cõqueſt, til after this yeare of Chriſt 1296. afterwhich time, the whole Mahometik empire ouer the moſt part of the ſaid foure nations, came frõ the other three families, in the only hand of *Ottomannus* their firſt Emperour. Fiftly, theſe were appointed (ſaith the text) at this time to ſlay the third part of men. And ſo did they, what by corporal, and what by ſpiritual death, ſlay, cõqueſt & poyſon with hereſie, all *Aſia* & much of *Europe*, euẽ the large third part of the world. Which propertie can be attributed to none other hitherto, but to the ſaid Mahometike armie, which exceeded far, any armie heard of in Chriſtiã hiſtories. And therfore, ſixtly, are they numbred to ſo great a multitude in the text, to wit, two hundreth thouſand thouſands horſemen. Seuenthly, as out of the mouths of the deuil, the Antichriſtian beaſt, & this fals *Mahomet*, proceeded out three vncleane ſpirits, ſtirring vp the world to battell, as the Text ſpecifies: So, by the hiſtory it is found, that out of their mouths proceeded ſuch inſpirations of the deuil, and deuiliſh exhortations, that ſtirred vp (in fiery wrath, in ſmoking hereſie, and in ſulphurious and bitter auarice) the whole world to battell: that is to ſaye, theſe Mahometanes, Emperours

4. Bounde at Euphrates.

5. Appointed to ſlay.

6. Their great multitude.

7. Their three diueliſh exhortations.

of

Hier. de. int. nomin.

of the whole *Orient*, againſt the Antichriſtian beaſt, ſupreame head of the *Occident*, to fight in *Armageddon*: that is to ſay, to fight in the mountaine of the choſen fruite, and in the mountaine of the Euangel, euen in *Aſia minor*, and *Europe*, and in other lands of the Chriſtians, and among Gods elect fruit, & choſen profeſſors of his Euangel, troubling them on both ſides, which at length and orderly ſhall be found in our paraphraſticall & hiſtorical Diſcourſe, together with all the reſt of the ſmaller circumſtances contained in the text. So, then by theſe perfect properties we conclude, the ſixt trumpet or Vial, to be ſpoken of the great Empire of theſe foure nations Mahometanes, which began about the yeare of Chriſt 1296. vnder their firſt Emperour *Ottomannus*.

Concluſion

5. PROPOSITION.

The ſpace of the fift trumpet or vial, containeth 245. yeares, and ſo much alſo, euery one of the reſt of the trumpets or vials doe containe.

SEing at the powring out of the fift vial, or ſounding of the fift trumpet, the Turkes began their dominion vnder *Zadok*, in Anno Chriſti 1051. by the third propoſition: and by the fourth propoſition, at the ſounding of the ſixt trumpet, and powring out of the ſixt Viall, the whole foure nations Mahometanes began their great Empire about the yeare of Chriſt 1296. Therefore, the fift Trumpet or Viall indured from the 1051. yeare, to the 1296. yeare, which is the ſpace of 245. yeares. Now, that euery one of the reſt of the Trumpets or Vials doeth containe the ſame ſpace, it is probable by theſe reaſons.

1. Reaſon Equalitie. Firſt, becauſe in euery diſtribution, æqualitie is moſt

appa

apparant and probable, and ſo theſe ſeuen ages, termed by trumpets and vialles, appeare to haue no reaſon, why one ſhould be longer and another ſhorter, but rather all alike. Secondly, as in thoſe 245. yeares, the effects of the fift Trumpet and Viall were performed (as now is prooued) ſo by our paraphraſticall and hiſtoricall Diſcourſe, you ſhall finde, that in the former 245. yeares, the effect of the fourth Trumpet and Vial, and in the 245. yeares before theſe, the effect of the third Trumpet or Viall was performed: and conſequently, the effects of euery one of the reſt of the trumpets or Vials were performed in their owne ſpace of 245. yeares, ingendering ſo in theſe intervals of 245. yeares a perfect harmonie and analogie betuixt the prophecie and hiſtorie. Thirdly, becauſe euery one of theſe ages are tearmed and diſtinguiſhed by the ſounds of trumpets here, as the *Iubilies* were in* *Leviticus*. For there, at the end of euery 49. yeare, and beginning of the 50. yeare the trumpets ſounded, making betuixt euery ſounding thereof 49. yeares preciſely for a Iubilie intervall without any oddes, as the name *Iubileus* betokens, which ſignifieth a Trumpet or Cornet: Therefore, muſt thoſe ages alſo containe certaine whole Iubilie intervalls, preciſely without any oddes: otherwiſe, apparantly, they would not haue bene limited here by the ſoundes of Trumpets, as the Iubilies are. Then, if euery one of theſe ages doeth containe foure Iubilies, which is 196. yeares, or ſixe Iubilies, which is 294. yeares, the one ſhall be ſo fewe, and the other ſhall be ſo manie, that the hiſtorie could not agree thereto: Therefore, fiue Iubilies, which is 245. yeares (as

2. *Performance of effects.*

3. *Their diſtinguiſhing by ſound of trumpets.*

Leuit. 25. 9

Of this, reade our Solution of doubts, concerning the Iubilie.

Hier. de int. nominū.

4. *Great changes euery 245. yeares.*

the middeſt betuixt extremities) agreeth exquiſitlie. Fourthlie, it is founde in hiſtories, that great mutations of Empires followed neere by 245. years one after another: as, *Ieruſalem* was deſtroyed Anno 71. Anno 316, or thereby, *Conſtantine* tranſported the Imperiall ſeate from *Rome* to *Byzantium*, which is *Conſtantinople*. And in *Rome*, Pope *Sylveſter*, is ſaid then to haue begunne the Papiſticall kingdome. Anno 561, *Narſes* recouering *Rome*: and after many burnings, repairing it, contracted peace with the *Oſtrogottes*. About the yeare of Chriſt 806, *Charlemaigne* receiued the newe Empire of Germanes and Romanes. Anno 1051, *Zadok* began the firſt dominion of the Turkes. Anno 1296, or ſoone after, *Ottoman* began the firſt Empire of the foure nations Mahometanes. Laſt of all, about the yeare 1541. aroſe our true profeſſors againſt the kingdome of Antichriſt. And euery one of theſe great mutations followed neere by 245. yeares one after another. And this mooueth *Carion*, and other Hiſtoriographers, to affirme by diuers obſeruations, that fiue * hundreth yeares (as groſſelie they thinke, or rather more exactlie, 490. yeares) is *fatalis periodus imperiarum: the fatall period of Empires*, for that it is about twiſe 245. yeares. Fiftlie, 245. yeares, is the juſt halfe of the great Iubilie, or ſeuentie weekes of *Daniel*, containing 490. yeares: And becauſe the world would not ſtand whollie ſeuen of theſe great Iubilies: therefore S. *Iohn* by the Spirit of God diuideth ſeuen halfes of the great Iubilie, among the ſeuen Trumpets or vials. Sixtly, there are bookes of the Iewes, containing (as they alledge) doctrines proceeding from the mouthes of the Patriarches,

Carion. lib. 4. de Henr. 4. Imp.

490. years the fatall terme of Empires.

5. 245. yeares are the iuſt half of Daniels 70. Weekes.

6. *The ancient opinion of Iewes.*

affir-

affirming euery great Angel of ſeuen, to rule the world 490. yeare, which wee (wanting the warrant of Scripture) can neither affirme nor condemne. Alwaies (if it be ſo) the halfe thereof, to wit, 245. yeares is taken in ſtead of the whole, becauſe (as is ſaid) the time to come to the worlds end, would not containe ſeuen of theſe whole diuiſions, and to containe fewer diuiſions than ſeuen, that had bene repugnant to the propheticall maner, that diuides all by ſeuen: as ſeuen ſeales, ſeuen trumpets, ſeuen vials, ſeuen thunders, &c. So then, for concluſion, euery Trumpet or Viall endureth 245. yeares.

6. PROPOSITION.

The firſt Trumpet or Viall began at the Iubilie, in Anno Chriſti, 71.

SEing by the third Propoſition, the fift trumpet or viall began in Anno 1051. And that by the fift propoſition euery trumpet or viall containeth 245. years, it muſt needs follow by juſt count, that the firſt trumpet or viall began in Anno 71. The ſecond in An. 316, The third in An, 561. The fourth in anno 806. The fift (as is already proued) in An, 1051. The ſixt alſo in An. 1296. The ſeuenth in An. 1541. And that this 71. yeare of Chriſt, and conſequentlie, the firſt yeare of euery trumpet or Viall was Iubilie, you may conſider by the diſcourſe of *Joſephus Scaliger de emendatione temporum.*

Proued by induction.

71. yeare, a Iubilie yeare.

More hereof, read in our Solution of doubts.

7. PROPOSITION.

The last of the seuen seales, and first of the seuen Trumpets or vials, begin both at once, in Anno 71.

THis appeareth euidently, for euen by the text (cap. 8.) the seuenth seale being opened, that verie houre, the seuen Angels receiued their trumpets to blow, for hauing said in the first verse, *and when he had opened the seuenth seale, there was silence in heauen about halfe an houre:* hee subjoyneth immediatly (vers. 2.) *And I saw the seuen Angels, &c. receaue their seuen Trumpets.* And further, after he hath shewed (vers. 5) how Christ powred out the fiery coales of his wrath, in reuenge of the blood of his Saints, (which doubtlesse, was vpon *Ierusalem*, which shead it) incontinent he subjoyneth (verse 6. and 7.) that then the seuen Angels prepared themselues to blow. *And the first blew his trumpet, &c.* So therefore, iustlie at this destruction of *Ierusalem*, in Anno Christi 71. make wee both the last seale, and first Trumpet or Viall to beginne. And this is also confirmed by the former calculations, which come backward from the fift Trumpet or Viall precisely, to the yeare of this destruction.

The reasons hereof, read in our Solution of doubts.

8. PROPOSITION.

The first seale beginneth to be opened, in Anno Christi 29. compleat.

THis is prooued by this reason. The opening of the first seale (cap. 6.) and out-going of one riding vpon a white horse, &c. is interpreted to be the word of God, in the 19. chapter, vers. 13. which

Gods word victorious.

passed

passed out victoriouslie, conquering and piercing our hearts with the arrowes of feruencie and godly zeale. This behooued onely to beginne at that time that Christ was baptized, and began to preach and open vp the sealed doctrine of our saluation, which was in the end of the 29. yeare of the age of Christ: and about the beginning of his thirtieth yeare (as *Luke* testifieth) So, then consequently, the first seale beginneth to be opened about the end of the said 29. yeare of the age of Christ.

Christs preaching, opened the seales of saluation. Luk. 35. 23

9. PROPOSITION.

Euery Seale must containe the space of seuen yeares.

THe first Seale beginning to be opened in Anno Christi 29. as by the former propositiō is prooued, we say, that the second seale beginneth in Anno Christi 36. The third beginneth in Anno. 43. The fourth in An. 50. The fift, in An. 57. The sixt in An. 64. And finallie, the seuenth beginneth in Anno 71 proceeding euer æqually by seuen yeares internall, for these reasons. First, because in all distributions, æqualitie is most apparant and probable: and truth it is, that the first seale could not begin at the terme and yeare of Christ 29. prooued by the former proposition, and the seauenth seale at the tearme of the yeare of Christ 71. prooued by the seuenth Proposition, and proceed æquallie: vnlesse that euerie seale containe seuen yeares. Secondly, because in proceeding, and giuing seuen yeares to euery seale, ye shall finde the effect of euery seale to be performed within the seuen yeares of that seale: And so the harmo-

Induction.

1. Reason, equalitie probable.

2. Performance of effects in euery seuen yeares.

nie to be perfect betuixt theſe ſeales and the juſt hiſtorie, as in our paraphraſtical and hiſtoricall Diſcourſe ſhall appeare more at large. Thirdly, becauſe all compts of yeares within a Iubilie, were reckoned among the Leuites and Prophets† by weekes of yeares, euery weeke containing ſeuen yeares, as the Iewes doe obſerue yet vnto this day: and this ſpace of ſeales opening, proceeding from the yeare of Chriſt 29, to the Iubilie in Anno. 71. is leſſe than a Iubilie intervall, for it is but 42. odde yeares: and therefore the diuiſion ought of neceſsitie to fall by weekes of yeares, or by ſeuen yeares. Fourthly, the Angel in DANIEL† reckoneth 70. weekes of yeares betuixt the commandement to build *Ieruſalem*, and the latter deſtruction of *Ieruſalem*, including the *Meſsias* comming. And this Angell calleth his words cloſed & ſealed, *Sermones clauſi & ſignati: Words cloſed and ſealed:* whereby juſtly theſe 70. weekes may be called ſealed weeks. Now, becauſe theſe 42. odde yeares of the ſeales are certainlie a part of the ſeuentie ſealed weeks of DANIEL: Therefore, we may juſtlie, affirme theſe ſeales to be ſealed weekes, and ſo conſequentlie euery one of them to containe ſeuen yeares.

3. Reckoning Within a Iubily is made by Weekes of yeares.
{Exod 3.
Leuit. 25.

4. Theſe ſeales are a part of Daniels ſealed Weekes.
Dan. 9. 24.

†Dan. 12. 9.

10 PROPOSITION.

The laſt trumpet and Vial beginneth anno Chriſti 1541. and ſhould end in anno Chriſti, 1786.

SEeing by the third Propoſition, the fift Trumpet or Viall began in anno 1051. And by the fift propoſition, euery Trumpet or Viall containeth 245. yeares, it muſt needs follow that the ſeuenth Trum-

pet

Trumpet or Vial began in Anno Christi 1541. and consequently it should end 245. yeares after: which is in Anno 1786. Not that I meane, that that age, or yet the world shall continue so long, because it is said, †that for the Elects sake, the time shal be shortned: but I meane, that if the world were to endure, that seuenth age should continue vntill the yeare of Christ 1786.

By induction.

Mat. 24. 22

II. PROPOSITION.

The seuen Thunders, whose voices are commanded to be sealed, and not written [cap. 10. 4] are the seuen Angels, specified cap. 14. verse 6. 8. 9. 14. 15. 17. 18.

THis tenth chapter doeth agree with the twelth of DANIEL almost in euery poynt: there doth he likewise shew, that those verie selfe-same mysteries are sealed, yet but for a time, saith the Angel, in these words, *Tu autem* DANIEL, *claude sermones, & signa librum vsque ad tempus statutum, &c, But thou, O* DANIEL, *close vp the words, and seale the booke, vntil the appoynted time.* And againe, he saith, *Vade* DANIEL, *quia clausi sunt signatique sermones, vsque ad præfinitum tempus. Goe thy way,* DANIEL, *for the words are closed and sealed vntil the appoynted time.* This time that these mysteries were closed, appeareth to be the time of darknesse alreadie past, vnder the Antichristian errors, now hope we in God, that those mysteries are able to be found out, seeing that time is expired. Then to our purpose, let vs conferre the tokens of the seuen thunders, with the tokens of the seauen Angels, specified in the fourteenth chapter, and we shall finde them to agree. For first, at the comming

Dan. 12. 4. and 9. 13.

Mysteries no longer closed.

Reasons of Analogie.

1. The Booke and euerlasting Gospel opening.

of the seuen thunders, Christ doeth offer the open booke of his trueth. (So ca. 14.) the first of the seuen Angels bringeth the euerlasting Gospel, and openly preacheth out the same. Secondly, cap. 10, Christ by the mightie voice of his word, as a roaring Lion in the mouthes of his preachers, proclaimed the truth: then came the seuen thunders: so also (cap. 14.) the voice of Gods heauenly elect is heard as the mightie sound of waters, & as thunder (ver. 2.) Then came orderlie the seuē Angels (ver. 6. 8. 9. 14. 15. 17. & 18) Thirdly (cap. 10) the seuen thunders are sealed vp as a mysterie. So likewise (ca. 14) those seuen Angels are preparers and reapers of Gods great harueſt, and what mysterie is more sealed than that, as testifieth † Marke, saying, *De die autem illo vel hora, nemo scit, neque Angeli in cœlo, neque Filius, nisi Pater: But of that daye and houre knoweth no man, no not the Angels which are in heauen, neither the Sonne but the Father:* And Paule to the 1 Cor. saying, *Ecce, mysterium dico vobis, &c. Beholde, I shew you a mysterie, &c.* Fourthly, (cap. 10.) the thunders are commanded to be sealed, and not to be writtē plainly. So (ca. 14) they are so sealed, that they are neither named duelie with their former name of thunder: neither are they placed in their due place, which should haue bene in the tenth chapter, but here are called Angels, and placed in the fourtenth chapter. Fiftlie (chap. 10.) they be called thunders, and yet are sealed: So (chap. 14) though they be sealed with the name of Angels, yet for a token that they be the seuen thunders, he describeth the sound of great thunder going before them. Then for conclusion, in respect of the harmonie betuixt the seuen thunders and seuen Angels of Gods great harueſt,

Apoc. 10. 2 8. 9. 10. 11. Apoc. 14. 6

2. The mightie voice of both.

3. They both are called mysteries.

Mar. 13. 32

1. Cor. 15. 51.

4. They are both sealed vp.

5. The one called thū ders, and a thunder goeth before the other.

Apoc. 14. 2

Conclusion

wee

we conclude them both to be one.

12. PROPOSITION.

The first of the seuen thunders, and the seuenth and last Trumpet or vial, begin both at once in Anno 1541.

IN the eleuenth chapter it is said, that at the blast of the seuenth Trumpet, the kingdome of the world becommeth Christ his kingdome: that is, the kingdome of the Antichrist, & all other prophane kingdomes shall fall, and Christ his kingdome shall be spread and enlarged ouer all: And this can no other waies come to passe, but by the preaching of the Euangel, which was of newe opened vp, and preached at the comming of the first Angel, whom the Text saith, to haue † *Euangelium æternum, vt euangelizaret sedentibus super terram: An euerlasting Euangel, to preach vnto them which dwel vpon the earth.* Which Angell, by the former proposition, is prooued to be the first of the seuen thunders: Therefore, it followeth consequentlie, that the new restoring of the Euangel, the seuenth Trumpet or Vial, & the first thunder, or thundring Angel, come all at once. And therefore, by the tenth Proposition, they began in Anno Christi 1541. For confirmation hereof, after the end of the sixt Trumpet, completed in the ende of the ninth chapter: in the beginning of the tenth chapter, where the seuenth Trumpet appeareth to beginne (the sixt being newlie ended) ye shall finde there declared, how Christ proffereth the open booke, & manifest doctrine of the Euangel, & then immediatlie that verie time, while as Christ by his Ministers, preached and proclaimed out that ma-

Apoc. 14:6

The restoring of the Euangel, Anno 1541. beginneth the seuenth trũpet or vial, & the first thunder or Angell.

nifest

nifeſt word, as with the mightie voice of a Lion: incontinent (I ſay) that verie time (verſe 3. the ſeuen thunders began to vtter their voice: And ſo the beginning of the voice of the ſeuen thunders, or voice of the firſt thundering Angel commeth at once with the completing of the ſixt Trumpet, and beginning of the ſeuenth: although the very latter blaſt of the ſeuenth Trumpet be not then come.

13. PROPOSITION.

Euery one of the firſt three thundering Angels containeth a Iubilie, and then the laſt foure all at once compleateth the day of iudgement.

THe firſt part of this propoſition, is at the command of the Angel in DANIEL, and in the *Reuelation* ſo ſealed & cloſed, that be no part of thoſe texts may it be gathered, how long euery thunder or Angel of the great harueſt doeth follow after other: yet after the cuſtome, both of the Leuites and Prophets, †who diuide all great dates by Iubilies, and ſmall dates by weekes of yeares, we judge moſt apparantlie, this laſt age to be diuided by Iubilies: *and ſo euery thunder or Angel of theſe three that are ſaid in the text (ca. 14. ver. 16. 8. & 9.) to preceed Gods great harueſt, to containe 49. yeares, ‡ beginning the firſt (by the former propoſition) at the yeare of Chriſt, 1541. who (verſe 6. and 7) preached his euerlaſting Euangell to the yeare of God, 1590. †Which yeare, beginneth the ſecond thundring Angel (verſe 8.) and continueth proclaiming the finall decaie and fal of *Babylon*, to the yeare of Chriſt, 1639 Which yeare, the thirde thundering Angel begin-

Dan. 12. 9. Apoc. 10. 4

† *Great dates diuided by Iubilies.*

**Each Angell of the firſt three thunders to contein 49 yeares.*

‡ *1541. 1. thunder in this Iubily the Euangel preched*

† *1590. 2. thūder proclameth the fal of Babilo to the year 1639. 3. thunder threatning to repentance to the yeare, 1688.*

neth

neth, who (verſe 9.) is ſtiled the third Angel, and he continueth exhorting and threatning theſe of the laſt dregs of the Antichriſt to repentance, to the yeare of Chriſt, 1688. Where the fourth thundring Angel, euen Chriſt himſelfe (verſ. 14. & 16.) enters actually vnto his great harueſt, to gather vp his elect, at the warning of the fift Angel, euen Gods holie Spirit (verſ. 15) Like as contrarilie, the ſixt thundering Angel, executor of Gods fiery and fierce wrath (mentioned verſ. 17. and 19) is admoniſhed and warned (verſe 18) by the ſeuenth Angel commander thereof, to cut downe and tread out the vines of the earth, in the wine-preſſe of Gods wrath: And ſo by theſe laſt foure Angels or thunders (to wit, by Chriſt himſelfe, and by his whole miniſtering Angels, vnder the figure of theſe laſt Angels) all the whole great day of Gods harueſt, and latter judgement is accompliſhed.

The great harueſt gathering in of his elect.

Deſtruction of the reprobat.

14. PROPOSITION.

The day of Gods iudgement appeares to fall betuixt the yeares of Chriſt, 1688. and 1700.

Mar. 13. 32

ALthough it be ſaid in *Marke*, that the day of judgement & houre thereof, none doth know, yea, not the Sonne, but the Father only: yet let none be ſo baſe of iudgemēt as to conclude thereby, that the yeare or age thereof is alſo vnknowne to Chriſt, or vnable to be knowne any waies to his ſeruāts, by reaſon that firſt in that ſame part of *Mark*, Chriſt letteth vs not only ſee, that he knew the age & yeares, neere the which that day ſhould fall, but alſo to the effect, that wee may likewiſe fore-know the ſame, he giues vs diuers indices & foretokēs, which he could not, nor would not haue fore-warned, if hee had

Reaſons that the latter day may neerly, (though not preciſely) be knowen.

1. Chriſt teacheth the foretokens.

bene

bene vtterly ignorant of the time thereof, or yet had minded that we ſhould neuer haue fore-knowne the age and appearant yeares thereof, although the preciſe day and houre be only knowne to God. Secondlie, although the Spirit of God hath hitherto concealed theſe myſteries from them whom the knowledge thereof might haue endamnaged: yet that proueth not, that the ſame ſhall be hid from vs, to whom the knowledge thereof might bring repentance and amendement: for as the foreknowledge of death, to him that were to liue long, might make the forke-knower negligent of his dutie to God, & careful to prouide inordinatly for his long life here: Where through God hath made the houre of death vncertaine till it aproach. Euen ſo, if the foreknowledge of the latter day had bene granted to men any waies long before it come, that long aſſured continuance of the world, foreknowne by them ſo long before, had made them to become more carefull *per fas & nefas*, for their families and poſterities, that were long to ſtande, than for that heauenly kingdome, that was long to be delayed. And therefore, was that myſterie juſtlie by the prouidence of God, cloſed from our predeceſſors: but cõtrarilie, ſo ſoone as that day beginneth to approach, God by his Scriptures, ſhall make the age and yeares thereof to be manifeſted, as a ſpurre in his mercie, to mooue the elected ſinners to repentance, and a teſtimonie in Gods juſtice, againſt the hard-hearted miſ-beleeuers, continuing in ſinne. Thirdly, and for confirmation of the former, Chriſt teſtifieth, that his comming ſhal be like vnto the floud of *Noah*, before the which, the world being admoniſhed, both by *Noahs*

2. Reaſon, becauſe that foreknowledge might now mooue repentance & amendment.

Why death & the latter day are concealed till they approach.

Mat. 24. 37

3. It ſhalbe fore-warned as Noahs flood was.

prea-

preaching, and by the visible building of the Arke, would not the more repent, nor amend their liues, till vnawares they were all destroyed: & is God now otherwise then he hath bene? *Is he* (saith the scripture) *a man, that he shal repent that now, which he did then,* and forbeare the like? Nay, but contrarily, he shall make his owne to be fore-seene of this time, aswell as of that time, seeing it is now as necessarie, that Gods Ministers exhort vs to repentance, of that coldnesse of charitie, and al other vices that abound in this last age, and to terrifie vs with the certaine and assured approaching of the latter day, and destruction of the world by fire, aswel as the longsome building of the Arke, the deeds, gesture, and apparant preaching of *Noah*, was a fore-warning 120. yeares to the olde world, that for their vnlawfull lusts, & other their horrible vices, they should be destroied by water. Fourthly, that the yeares or age of the latter day is not vnknowne to Christ, nor euer vnsearchable to his seruants, is certaine by *Daniel*, to whom, although it is said, †*Vade* DANIEL, *quia clausi sunt signatique sermones hi: Goe thy way* DANIEL, *for these words are closed and sealed*: †As to the Apostles, *Non est vestrum scire tempora: It is not for you to knowe the times*, for that their time was far from the latter day, yet, saith DANIEL of the time of reuelation, *Signa librum ad tempus statutum, multi pertransibunt, & multiplex erit scientia, Seale the booke till the appointed time, manie shall goe to and fro, and knowledge shall be encreased*: meaning, when as the due time beginneth to approach, these dates shall be knowne, for knowledge shall then abound. And againe he saith, *Impie agent impii, neque intelligent omnes impii, porro docti intelligent.*

1. Reg. 15. 29.

Gen. 6. 3.
1. Pet. 3. 19

4. *Daniel propheciseth that in their latter daies, knowledge of mysteries shall abound.*

†Dan. 12. 9
†Act. 1. 7
Dan. 12. 4.

Dan. 12. 10

The

The wicked shall doe wickedly, and none of the wicked shall haue vnderstanding, but the wise shall vnderstand. Fiftlie, this age or apparant years of the latter day, are neither vnsearchable to Christs seruants, nor vnknowne to himselfe, seeing it is euident, that the Deuils haue a certaine fore-knowledge thereof, in that they said to Christ, †*Venisti huc, ante tempus torquere nos? Art thou come hither, to torment vs before the time?* meaning, that although they are continually reserued in feare and dread, yet (as *Peter* and *Iude* testifie) their chiefe tormēt is not vntil the latter day, which they knew was not to be at that time. Again, it is said in the *Reuelation*, *Letamini cœli, &c. Væ autem terræ & mari, quia descendit Diabolus ad vos, habens iram magnam, sciens quod modicum tempus habet. Therefore, reioyce yee heauens, &c. and woe to the inhabitants of the earth, and of the sea, for the Deuil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.* So then, seeing the Deuill hath great wrath in the latter daies, and doeth know that his time is short, shall we say, that Christ shall be ignorant of that, which the Deuill doeth know. Sixtly, to what effect were the Prophecies of DANIEL, and of the *Reuelation* giuen to the Church of God, and so many dates of yeares, and circumstances of time, fore-shewing the latter day, contained thereintill, if God had appointed the same to be neuer knowne or vnderstood before that daye come. Therefore, assuring our selues, that all these Prophecies of the latter day shall be knowne and manifested to Gods Church, before Christ come to judgement: let vs conferre all these prophecies and propheticall figures thereof together, and we shall finde thē come so neere to one time, that verily the

5. Seing the deuils doe know there of, Christ and his Elect cannot be ignorāt.

† Mat. 8. 29
2. Pet. 2. 4.
Iude 6.

Apo. 12. 12

6. In vaine were it prophecied, if it were not to be vnderstood.

Conclusion of the possibilitie to fore-know.

matter

matter is wonderfull. And firſt (beginning at the Symbole of the Sabboth) it is thought by the moſt learned, that the ſixe daies of labour, weekly obſerued, doth meane & bear the ſymbole of 6000. years, that mankind ſhall indure the trauels and cares of this world: and that is confirmed by *Peter*, who ſpeking of the day of iudgement, noteth, that *a thouſand years ſhalbe as one day in Gods ſight: and a day as a thouſand years*: And ſo conſequently, the ſixe dayes of worke, to repreſent ſixe thouſand yeares: after the which ſixe thouſand yeares of worldly trauels and cares, then ſhall come our æternall Sabboth & reſt, in the glorie of heauen, ſignified by the ſeuenth daies reſt: For that truely, there is no inſtitution appoynted by God to *Moſes*, which (beſides the ciuill commoditie) had not alſo a ſpirituall figure: And ſure it is, that no figure appeareth more conſonant with theſe ſixe daies of worke, and ſeuenth day of reſt, than the preſent miſeries of this world, and æternall Sabboth hereafter. Secondly, and agreeable with the former, there is a ſentence of the houſe of *Elias* reſerued in all ages, bearing theſe wordes: *The World ſhal ſtand ſixe thouſand yeares, and then it ſhall be conſumed by fire*: two thouſand yeares voide or without lawe, two thouſand yeares vnder the law: & two thouſand yeares ſhall be the daies of the MESSIAS: And for our offences, which ſhall be manie and great, ſhall theſe yeares lacke which ſhall lacke. Thus farre ſaieth *Elias*: Now, the tearme of theſe 6000. yeares doeth expire, about the 2000. yeare of Chriſt, which terme, both by the ſaid ſaying of *Elias*, and by Chriſts owne ſaying in *Matt.* appeareth to be ſhortned. † And therfore, thirdly, by *Daniel* wee ſhall

Inquiſitions of that foreknewledge.

The firſt is the Symbole of the Sabboth.

2. Pet. 3. 8.

2. The ſentence of the houſe of Elias.

† *3. Daniel* dateth both the reſurrections Mat. 24. 22

approch

Dan. 12. approch nearer that tearme: for he in his 12. chap intreating both of the first resurrection (which is the resurrection from the Antichristian errors) and of the second resurrection, which is the generall resurrection from the dead: such an Angel, as afterwards

Apoc. 10. 5 6. 7. appeareth to IOHN (*Rev.* 10) teaching him concerning the latter day, doth here appeare to DANIEL, swearing solemnly a tearme of prophetical daies to euerie one of those questions, doubted of by the Prophet: of which, the greatest tearme is expressed to be 1335. propheticall daies; which (by the 1. proposition) meaneth 1335. yeares, whose beginning is determined in these words,

Dan. 12. 11 *And frō the time that the daily sacrifice shal cease, and the abomination put to desolation* (or made desolate) *shalbe 1290. daies: blessed is he that awaiteth and abideth to the 1335. day.* As if he would say, from that time that both the Iewish daily Sacrifice shal vtterlie cease, and the abominable rites of the Gentiles be abolished, to the compleating of the great resurrection from the Antichristian errours, and vtter decay of his kingdome, shal be 1290. yeares, and then blessed shall he be that abideth and remaineth constant in the small time, that shall be betwixt that and the latter day, which shall fall in the 1335. yeare, from the taking away of the said Iewish ceremonies, and Gentiles superstitions. But so it is, that these were neither actually taken away by Christs passion, neither in the destruction of *Ierusalem*, neither other-waies else, till miraculouslie in the daies of *Iulian* the Apostate, Anno Christi 365. This Apostate, hauing in despight of Christ, ordained the Iewes to builde vp and repaire the Temple of *Ierusalem* on the one part, and

on

on the other part, hauing ſent his Legates to offer Sacrifice in the chiefe Ethnicke Temple of the *Gentiles* in *Delphos*, and to conſult with that *Oracle* of *Apollo* there, God ſent his thunder from aboue, and earthquake from beneath, and thereby ouer-whelmed both thoſe chiefe Temples* about one time, ſo vtterly, that to this day al the Iewiſh daily Sacrifice of the one, & the abominable Ethnick ſuperſtitions of the other, haue ceaſed, and bene put to vtter confuſion and deſolation. But if (after the opinion of ſome learned men) this text doeth meane in the original Hebrew, not the *Abomination* to be put in *Deſolation*, but contrarilie, † a deſolating and waſting *Abomination* to be *ſet vp*, together alſo, with the taking away of the former and foreſaid daily Sacrifice: In this caſe appearingly, the ſame date is not the leſſe eſtabliſhed: † for who was a more horrible and waſting *Abomination*, than was the foreſaid *Julian*, that blood-thirſtie Apoſtate, together with his deteſtable, idolatrous and magicall decrees, which publikelie he erected and ſet vp, to bring *Chriſtianiſme* to vtter *deſolation*. So that howſoeuer this *Abomination* be expounded, either paſsiuely, to *be made deſolate*, as the Gentiles chiefe abominable and idolatrous *Oracle* of *Apollo* at that time was made deſolate, or actiuely, that the *Abomination* ſhould make a waſting or *deſolation*, and that that waſting *Abomination* ſhould be then erected, as the abominable Tyrant and Apoſtate *Iulian* was promoted Emperour, and his cruell decrees of perſecution at that time ſet out: Euen alwaies in that verie ſame 365. yeare, all the foreſaid accidents occurred: for in that one yeare both firſt the foundations of the

Carion. Chro. lib. 3

* *The temples of Ieruſalem & Delphos deſtroyed at one time anno 365. & the dailie ſacrifice ceaſed, and abominable Ethnik ſuperſtitions, then were put to deſolation.*

† *A deſolating abomination ſet vp.*

* *Iuliã Apoſtat, and his deteſtable decrees were a waſting abomination.*

1. Occurrance.

Iewish Temple of daylie Sacrifice: as secondly (in the passiue sense) the said Temple of the Ethnicks *abomsnations*, in *Delphos*, were by thunder and earthquake both destroyed: as thirdly (in the actiue sense) that a-abominable *Julian*, and his decrees for desolating & devouring Gods seruants, were then set vp. Therfore from this yeare of Christ 365. we are commanded to reckon 1335. years which falleth in Anno 1700. And then (saith DANIEL, vers. 6.) shall be the end of all wonders, euen the wonderous and great day of the Lord: But yet, as the foresaid prophecie of *Elias*, defined by whole thousands, is by DANIEL more narowly defined by 17. hundreth. So it appeareth that the last prophecie of the Revelation should most narrowlie of all point out the same by odde yeares: for the which, now wee proceed to that last Prophecie of the *Revelation*. Fourthly therefore, it is reasoned in the former propositiō, that euery thundering Angell of three, contained 49. years, and then commeth the great Day of the Lord: and by the 12 Proposition, the first thundring Angel, began in An. 1541. to which adde thrise 49. yeares, which is 147. yeares: and so by that account, the latter day wil fal in An. Christi, 1688. Wherfore, appearingly betwixt this 1688. yeare, according to the *Revilation*, and the 1700. year, according to DANIEL, the said latter day should fal. And for further confirmatiō hereof, there is a number put in the end of the 14 ch. of the *Revelation*, which appeares to be a date of the latter day: for that chapter altogether speaketh of the Lordes great harueſt, & latter judgement. There (saith *Iohn*) the blood came out of the Wine-presse vnto the horse bridles, by the space of a thousand and sixe

2. Occurrance.

3. Occurrance.

1700. the ende of all wonders.

4. Reason, by the ages of the thūders.

The latter day betwix 1688 and 1700. A confirmation hereof.

hun-

dreth ſtades or courſes: as if appearingly, hee would meane metaphoricallie, as wine may bee thought to flowe from the preſſe, or the blood of ſlaine men in a fielde, to aſcend to the horſe bridles: ſo, æternallie ſhall the torment of the wicked aſcende, after that a thouſand and ſixe hundreth yeares be accompliſhed: For, theſe *Stades* agree well to meane yeares, ſeeing a *ſtade* is that race or courſe, that one may be thought to runne with one breath, before hee beginne to renewe his breath againe: as one yeare is that race or courſe, that the Sunne maketh in a circuit, before he beginne to renewe his circuit againe. Now, counting therefore, a thouſand and ſixe hundreth yeares, from the time that this was written, which was about the 97. yeare of Chriſt, as *Euſebius* in his Chronicle ſaith, or in the ende of the raigne of *Domitian*, as *Irenæus* ſaith, which was in Anno Chriſti 99. The end of the count ſhall fall about the yeare of Chriſt 1697. or the yeare 1699. which is betuixt the ſaid terme 1688. and 1700. And ſo the difference of theſe dates is but ſmal, and if the time of hiſtories were ſurely written and obſerued, it may be thought, that the difference would be either leſſe, or vtterlie nothing at all.

The terms of this account, are 1697. or 1699.

15. PROPOSITION.

The 42. moneths, a thouſand two hundreth and threeſcore prophetical daies, three great daies and a halfe, and a time, times, and a halfe a time mentioned in Daniel, & in the Reuelation, are all one date.

Dan. 7. 25. Dan. 12. 7. Apo. 11. & 12. Apoc. 13

lib. de emendat. tempor.

Thre great dayes and a halfe, are 1260. propheticall dayes.

†1 Reason, by reckonning.

2. One in purpose.

Apoc. 11. 7

Read proposition 21.

EVerie moneth among the Grecians, contained thirtie daies precisely, as witnesseth *Iosephus Scaliger*, and so consequentlie, fourtie two moneths are æqual to a thousand two hundreth, & threescore daies. Also, three great daies and an halfe, are æquall to them for these reasons. † First, by reckoning, because three daies and an halfe, after the propheticall manner (prooued in the first proposition) is three yeares and an halfe: and then counting (after the Græcian manner) twelue moneths in the yeare, and thirtie daies in euerie moneth, these three yeares and a halfe (called in the text, three daies and a halfe) will be fourtie two moneths, or a thousand, two hundreth and threescore daies just. Secondly, they must be all one, for that in purpose they agree: for it is said, that the Antichristian beast at his rising, slew the two *Witnesses* of God (which hereafter are prooued to be the two Testaments) and their dead carcases (or naked letter) lay three daies and a halfe, and then were they reuiued, and at that time of their reviuing, came a great decaie on the Antichristian citie: So that both by this text, and other good reasons, it appeareth that these *Witnesses* of Gods trueth, lay dead and silent, and their testimonie neither buried in our breasts, nor ingraued in our hearts, during all the daies of the Antichrist. And so the time of their lying dead, and the time of the Antichrists raigne, to be all one date. Now, the time that they lay dead, is called three daies and an halfe, and the time that the Antichrist raigned, and oppressed Gods Church, is called 42. moneths: wherfore, three great daies & an halfe, are al one with 42. moneths, or 1260. daies:

Apoc. 11. 2

Apoc. 13. 5.

It

It resteth then, to prooue a time, times, and halfe a time, to be likewise equal to them, which must needs be for these reasons. First, because it is said (cap. 12. 6., that the *Woman* (which hereafter is prooued to signifie the Church of Christ) fled into the wildernesse, where she was nourished 1260. daies: And againe (verse 14) it is said, that shee fled away in the *wildernesse, where she was nourished for a time, times, and halfe a time.* So then, *a time, times, and halfe a time*, and 1260. daies must be both one. Secondly, this *time, times, and halfe a time*, or three times & an halfe, correspondent with the foresaid three great daies and an halfe, are æquall to 1260. daies for this cause. A time taken simplie and without figure, meaneth a yeare, as in *Daniel, Nebucadnetzars* seuen times that he remained a beast, are taken for seuen yeares: The three times and a halfe, are three yeares and an half, which being counted, will make 42. moneths, or 1260. daies: And so finally, for conclusion, seeing the raigne of the Antichrist, his blaspheming of God, and oppression of Gods Saints, the treading of spirituall *Ierusalem* vnder feete, the prophecying of Gods witnesse vnto the true and invisible Church in humble maner, and their lying dead and silent, vnto the outward visible pretended Church. And the flying of the Spouse & Church of Christ to the wildernes, & becomming invisible, be matters concurrent and adjunct, such as apparantly must at one time beginne together, continue together, and end together. Therefore, most necessarily the dates that the text attributeth to their continuance, to wit, 42. moneths. 1260. propheticall daies, three great daies and an halfe, and a time, times, & halfe

A time times, and half a time are 1260. prophetical dayes.

1. Reason: the church hid 1260. dayes, and againe, a time times and halfe a time.

A time simplie taken is a yeare.

Dan. 4. 13. 20. 29.

Conclusion

Matters alwayes one, must haue their dates one.

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a time, must be all one date.

16. PROPOSITION.

The 42. moneths, 1260. propheticall daies, three great daies and a halfe: And a time, times, and halfe a time, signifieth euery one of them, 1260. Iuliane yeares.

SEeing these dates are prooued by the former proposition to be æquall, therefore necessarily what one is, all is, then wee come to these 1260. daies, which wee say, must needes be either vnderstood so many natural dayes, or else so many propheticall daies, which are prooued to be yeares in the first proposition: But naturall or common daies they cannot be, for these causes. First, when the Prophets in number, or great dates meane of naturall dayes, they vse to adjoyne the definition thereof, by morning and euening, defined in *Genes.* cap. 1. as *Daniel* doeth chap. 8. verse 14. and 26. But that it is not done here, this being a prophecie: and therefore, these are not naturall and common daies, but consequently, are propheticall daies. Secondly, it is not apparant, that so manie Prophets would haue written so much: for only a raigne of 1260. of common daies, which is but three years and a halfe, seeing many cruell tyrants and hereticall Emperours, that did raigne longer ouer Gods Church, were not prophecied of in particular, as *Nero*, *Domitian*, and others. Thirdly, if these were naturall and common daies, then should the Antichrist raigne, but 1260. common daies, which is three yeares and an halfe: but contrarilie, it is certaine, by the *Reuelation*, cap.

Reasons why thir dayes are yeares

1. Not defined as natural daies.

2. not apparant that the raigne is shorte where of so much is written.

3. the Antichrist must (at the least) raigne 1000 years

20.4. 5. that the Antichriſtian beaſt had authoritie, and did raigne at the leaſt a thouſand yeares, martyring the ſaints of God, and perſecuting them that reuerenced not him and his *marke, &c.* but ſpirituallie raigned, and liued as true Chriſtians theſe thouſand yeares, and that the reſt of the people ſhould lie dead and drunken in his errours, vntill the ende of theſe thouſand yeares: and ſhould not while then, beginne to riſe in the firſt reſurrection, which is, to riſe from their errors. So then conſequently, theſe daies (which exceede 1000. yeares) cannot be 1260. of common daies, but 1260. propheticall daies, which are prooued by the firſt propoſition to be 1260. years: and ſo apparantly, the Antichriſt raigning mightily 1000. yeares: the remnant, 260. yeares are attributed to the falling and decreaſing of his kingdome, making therby his whole raigne 1260. yeares, to the which, ſeeing by the former propoſition, three great daies & an halfe or three times and an halfe is æquall, it muſt needes be, that euery great day, or euery time, muſt not ſimplie ſignifie a common yeare, as *Nebuchadnezars* times did, but muſt ſignifie a propheticall time, or yeare, prooued by the firſt propoſition to be a yeare of yeares, or 360. yeares preciſely. For confirmation, wherof, it is to be vnderſtood, that the firſt inſtituters of times, to wit, the *Caldeans, Grecians* and Aſtrologes in their directions do agree with this deſcription of time: for they divide the *Equinoctiall* into 360. degrees, and attribute a yeare for euery degree of their directions, whereby the whole time of the great revolution or direction of the whole *Equinoctiall*: will be 360. yeares, and conſequently, three of

Concluſion 1260 days are 1260 yeares.

A great day or great time is a yeare of yeares. Dan 4. 13 20. 29.

theſe great times and a halfe, or three times and a halfe, reuoluing of the whole *Equinoctiall*, will containe 1260. yeares. And ſo *Daniel*, writing in the Chaldee tongue to the Church of God, then reſident chiefly among the *Chaldeans*, and S. Iohn alſo writing in the Greek tongue to the Church of God in his time reſident chiefly among the *Grecians*, obſerued the Chaldean, and Grecian manners of counting times, as being a vulgar compt then amongſt them. But now, although it is prooued, theſe dates to bee 1260. yeares: yet, foraſmuch as 1260. of Grecian yeares, are but 1242. *Iulian* yeares, and 8. moneths, or there-about: and 1260. *Iulian* yeares, are 1277. and an halfe of Grecian yeares, making therby, nere 18. yeares of difference. It reſts therefore, to prooue what kind of yeares theſe be. Theſe (we ſay) are common *Iulian* yeares, for two cauſes: Firſt, although the Grecian common yeare contained but 12. moneths and 30 dayes in euery moneth, yet do they adioyne certaine intercalar dayes, which doeth make euery yeare ouerhead to conteine 12. moneths, fiue dayes and a quarter which is 365. dayes and a quarter: and ſo conſequentlie, are ouerhead equall with our common *Iulian* yeare. Secondly, among the Hebrue Prophets, where a day is taken for a yeare, although the common yeare contain but 12. moneths, yet almoſt euery third yeare, they adioyned an intercalar moneth, by doubling the moneth *Adar*, which made their Hebrew yeares ouerhead æquall alſo with our *Iulian* yeares, as teſtifieth *Ioſ. Scal. de emenda temporum.*

The diuerſitie of years vnited.

Hitherto are the difficulties of dates reſolued: now followeth the reſolution of the principall termes and matter.

17 PRO-

17 PROPOSITION.

The description of the throne of God in the fourth chapter, is not the description of the maiestie of God in heauen, but of his true religion, where in he is authorised and sits in the throne among his holy elect on earth.

BEcause it is said in the text, that this throne is set in heauen: therefore, some thinks this to be a vision of Gods glorie in heauen, but that can no waies be, for these reasons. First, because heauen, for the most part prophetically, is taken for Gods heauenly Elect or true Church vpon earth. Secondly, because it were superfluous curiositie for vs to know any farther of Gods heauenly estate, and glorie of his Maiestie, than the simple points of our saluation. Thirdly, because the Scripture testifies, that no pen can describe, nor wit comprehend, the glory of Gods majestie in heauen. Fourthly, because the foure *Beasts* and 24. *Elders*, who here are coherent members of this throne, confesseth themselues to * raigne vpon earth, and that Christ hath redeemed them with his blood. Fiftly, because it is said, that among thē, euē among these four *beasts*, arose a famin and dearth of Barley and Wheat. Therefore this throne cannot be Gods throne in heauen, but must needs be his throne vpon earth among his heauenly elect here: & consequently, are either his Church or true religion: but his Church is not properlie his throne and seate, but rather are these ouer whom he sits. Therefore, this throne must needs be his truth & true religion, wherein he sitteth, abideth, &

Reasons why,
1. Because heauen is takē for our true church on earth.
2. Superfluous curiositie.
3. Impossible to bee described or comprehended.
Ap. 5. 9. 10 Apoc. 6. 6.
4 The assessors of this throne are earthly mē
5. They are subiect to hunger and dearth.
Conclusion,
This throne is Gods trueth, and true Religion.

making

making his reſidence, therein is authorized and inthronized here vpon earth, among his heauenlie elect ſeruants.

18. PROPOSITION.

The 24. Elders, are the 24. bookes of the old Teſtament, with the 24. writers and [metonymicè] all the true profeſſours thereof.

THeſe 24. Elders, being prooued by the former propoſition to be vpon earth, becauſe that the glory of the whole throne (wherof they are one coherent parte) is vpō earth, we ſay now further, that they doe repreſent the 24. bookes of the old Teſtament, writers and profeſſours therof, for theſe reaſons. Firſt, *ab officio*, becauſe theſe ancients are ſaid in the † text, to glorifie God day and night, and what thing in earth is God more glorified by, than by his Scriptures and holy wrytings, &c? whereof theſe be the firſt. Secondly, becauſe in name they doe agree, for theſe 24. are called the antients, ſo are theſe 24. books called the old Teſtament. Thirdlie in number they do agree, for theſe antiēts are 24. ſo there be 24 authentick books of the old Teſtament, nominat by *Ierome, in prologo galeato*, & 24. writers therof, nominat by *Zanchius* & by vs, *Ap. 4.* note *d.* thereof. Fourthly, & finally, whatſoeuer is ſpokē in the *Reuelatiō*, in name & be halfe of any of the 24, Elders: the ſame ſhal ye find ſpecially writtē in one of theſe 24. books of the old Teſtament, as particularly ſhall be noted in their dew place of our principall diſcourſe. As to the ſecond part of this propoſition, that vnder the name of theſe 24. ancients, not only the 24. bookes, and 24. writers thereof, but alſo all the true profeſſours thereof be (*metonymice*) included, it is certain other-

Apo. 4. 10. 11.

1. reaſon ab officio.

2 accord in names.

3 accord in their number.

4 accord in ſpeach and teſtimonie.

ways

waies the only books could not say, that Christ hath redeemed them, and that they raigne vpon earth. Ap. 5. 9. 10.

19 PROPOSITION.

The foure beasts are the foure Evangels with al the true writers and professours thereof.

THat these foure beasts are on earth, is also proued by the 17. proposition, in respect the glory of the whole throne, (whereof they are one coherēt part) is vpon earth. We say now further, that they do represent the four Euangels for these reasons. First, *ab officio*, for that these foure beasts doth here decore the throne, & neuer † ceased frō praising God day & night. And what thing on earth doth more adorne Gods true throne & Christiā religion, thē doth these four Evāgels & their true professors, who neuer cease frō praising God continuallie? Secondly, they agree in number, for there be foure beasts, so are there four Evangels. Thirdly, in their particular and distinct titles or faces, they agree, hauing consideration of the custome of the ancients, that vsed for to intitle their books according to the beginning thereof, as in Hebrue, *Genesis* is called *Bereschith*, because it beginneth *Bereschith bara Elohim, &c.* & such like other books: as we also entitle our booke of lawes, *Regiam Maiestatem*, because it beginneth so. Then in comparison, the face of these *Beasts*, are compared to the titles or beginnings of these bookes: because, as men or beasts are readiliest knowne & distinguished by their faces: so are bookes by their titles, and beginnings. And to come in particular, like as in the *Reuelation*, the *Beastes*, and in EZECHIEL, their faces were, one like a *man*, another like a *Lyon*: the third, like a *Bullocke*, the fourth, like an *Eagle*:

Reasones
1. ab officio

Apoc 4. 8

2. accord in number.
3 accord in their titles.

So

Matthew a mans face. *Mark a Lyons face* *Luke a bullockes face.* *Iohn an Eagls face* *4. Reason, accord in order.*

So, of these foure Evangelists, *Matthew* beginneth his first *face* or leafe, at the Genealogie of Christ, as he is a man: and *Marke* beginneth his first *face* or leafe at the voyce, crying (like a roaring Lion) in the wildernesse, *Prepare the way of the Lord, &c.* And *Luke* beginneth his first *face* or leafe, at *Zacharias* offering incense (as it were a *Bullocke*) at the Altar. And *Iohn* beginneth his first *face* or leafe, at the high and divin essence of Christs God-head, flying so high in his stile, that he is compared to an *Eagle*. Fourthlie, in their order of prioritie, according as they first wrot, they agree with *Ezechiels* first order, where the first was a mans face, that is *Matthew*, who first of all wrote, and that in Hebrew. The second was a Lions face, and that is *Marke*, who was the second that wrote, and that in greeke. The third in *Ezechiel*, is a Bullockes face, & that was *Luke*, who was the thirde that wrote, and that in Greeke. The fourth was the *Eagles face*, who is *Iohn*, that wrote the fourth Euangel, and that in Greeke. And so the order of their first editions, agrees precisely with *Ezechiel* his order. Fiftlie, their order of translation or edition in Greeke, doeth agree with the order that here S. *Iohn* (who wrote both in Greeke, & to the Greeke Churches) setteth the into: to wit, The Lion, *Marke* wrote first of al in Greeke. The *Bullocke*, *Luke* wrote second in greeke: Then was the *mans face*, that is, *Matthewes* Evangel, translated in greeke, who now is the third, and before was the first: Afterwardes, last of all, the *Eagle*, *Iohn* (as before) wrote the fourth Euangel. And so correspondently, as *Ezechiel*, the Hebrew Prophet, writing to the Hebrews, preferreth *Matthewes* Hebrew Euangel, for that it was first written. So

5. Their accorde in their order of edition in Greeke.

Saint IOHN, a Prophet, writing to the Grecians, in Greeke, ſpake of *Matthewes* greeke Euangel, and ſetteth it in the third order, for that it came after both *Markes* and *Lukes*. Sixtlie, the preciſe time of their firſt writing, and occaſion why they did write theſe foure Euangelles, agreeth with the hiſtory and time of the foure firſt Seales, where their firſt comming is mentioned. For firſt, when the word of God paſſed out on the white horſe in the firſt ſeale, betuixt the yeare of Chriſt 29. and 36. then (ſaith the text) one of the foure beaſts ſaid, *come and ſee, &c.* that is, *Matthew* the Apoſtle, who came that time, and wrote his firſt Euangel in Hebrew, exhibiting the ſame to be ſeene of the *Iewes* expreſly, for converting them, that Gods word of his new couenant might victoriouſly go out among them, to conquer and ouer-come (as ſaith the text.) Then in the ſecond ſeale, when *S. Steuen* and S. *Iames* were martyred, and great perſecution roſe againſt the Church of God, *viz.* betwixt the 36. and 43. yeare of Chriſt, then (ſaith the text) the ſecond Beaſt ſaith, *Come and ſee*: that is, the ſecond Euangell was at that time ſet forth by *Marke*, to be ſeene and read, in comfort of the afflicted Church. Afterward in the third ſeale, when hunger and dearth aroſe, betwixt the 43. and 50. yeare of Chriſt, the third Beaſt ſaith, *Come and ſee*: and this is *Luke*, whoſe Euangel came to light at that time, and was ſet foorth to be ſeene, and alſo writeth of the ſame dearth, in his booke of the Acts of the Apoſtles. Laſtly, in the fourth ſeale, when deadly hereſies aroſe againſt the Diuinitie of Chriſt, betwixt the 50. and 57. yeare of Chriſt. Then (ſaith the text) came the fourth Beaſt: and ſo indeed at that time did *Iohn* write the fourth Euangell, beginning at the deſcrip-

Apoc. 6. 1. 35. 7

6. Accord with the hyſtorie and prophecie in time and purpoſe.

Act. 11. 28.

† *Cyrillus in his preface vpon S. Iohn, & Irenaus cõtra hereſes lib. 3. ca. 11*

7 The accord of all their properties and tokens.

8. Reaſon, for the cõmoditie reſulting hereof.

Luke 1. 1.

Proofe of the ſecond part.

Apoc. 5. 9. Apoc. 6. 6.

deſcription of Chriſts Diuinitie, † expreſſelie againſt the ſaid Hereticks. Seuenthly, theſe foure Beaſts wings, eyes, and all their other tokens and circumſtances, contained both in *Ezechiels* prophecie, and here in the *Reuelation*, doeth ſo properlie agree with the foure Euangeliſts, that they cannot be ſo conueniently attributed to any other, as ſhall be ſhewed at length in the principall Treatiſe. Eightly, it appeareth by *Hierome* and others learned, that theſe indices and tokens, ſo aptlie agreeing to theſe foure Euangeliſts, and to their *faces*, haue confirmed the ancient Fathers of the Church, both to receiue theſe foure Euangels true and certaine, as alſo to repell many falſe Euangels, written in the name of *Thomas*, *Matthias*, *Bartholomæus*, and other Apoſtles. Alſo the Euangels of *Baſilides*, *Apelles*, and *Nicodemus*. For *Luke* teſtifieth, that many pretended to write Euangels. Then certainely, ſeeing there could not, nor cannot redounde to the Church of God ſo great a commoditie, by interpreting theſe foure *Beaſts* any other waies, we haue great occaſion, by all theſe foreſaid reaſons, to repoſe vs alſo vpon this interpretation. As to the ſecond part of this propoſition, that vnder the name of theſe foure *Beaſts* or foure Euangels, both the writers and the profeſſors thereof are *metonymice* included: it is certaine, otherwiſe (as in the diſcourſe of the former propoſition, is declared) they could not ſay, that Chriſt hath redeemed them, or yet that there aroſe * famine among them, for neither can that redemption, nor ſuch famine properlie come to any but to men.

Gods Temple, although in heauen, is alſo taken for his holy Church among his heauenly Elect vpon earth, and [metonymicè] for the whole contents thereof.

IN figuratiue ſpeakings, heauen is taken for Gods holie Elect vpon earth, whom he hath preordained to inherite heauen, as is alreadie ſhewed by the 17. propoſition, wherfore, by the throne of God in heauen, is meaned his trueth and true religion in earth among his heauēly Elect here: So in this place alſo wee ſay, that Gods *Temple* in heauen, is more properly his Church among his heauēly Elect vpon earth, than among the glorified bodies in heauē: for that glorified number, called the † *new Ieruſalem*, are ſaid properly, to haue no diſtinct *Temple* among thē, for *Iohn* ſaith therof. *Et templū non vidi in ea, &c. I ſaw no temple therin, &c.* So, no *Temple* being there, this *Tēple* properly muſt be amōg Gods heauenly Elect vpon earth, and conſequently his holie and true Church. As to the ſecond part of this propoſition, it agreeth verie well with Chriſts ſpeaking, ſaying of the materiall Temple, *Qui iurat in altari, iurat in eo & in omnibus quæ ſuper illud ſunt, & quicunque iuraverit in tēplo, iurat in illo & in eo qui habitat in ipſo: Whoſoeuer ſweareth by the altar, ſweareth by it and by all things vpon it, and whoſoeuer ſweareth by the Temple, ſweareth by it, and by him that dwelleth in it.* Euen ſo likewiſe, vnder the name of this ſpiritual *Tēple*, is not only meant Gods true Church among his heauenly Elect vpon earth, but alſo is meaned *metonymice* the whol cōtents ther of, to wit, Gods truth & true religion: yea (althogh leſſe properly) euē the very Majeſty of God himſelf

Proofe of the firſt part. Apoc. 21. 22.

Proofe of the ſecond part. Math. 23. 20. 21.

The temple metonymice for the contēts thereof.

becauſe

becauſe he dwelleth in his Church, and they in him: for proofe whereof, though *Iohn* ſaith firſt, *I ſaw no temple therein*, becauſe there is no diſtinct Church properlie, where all is the Church, yet doeth he ſubjoyne immediatlie, *Dominus enim Deus omnipotens templum eorum eſt & Agnus: For the Lord God almightie and the Lambe are the temple of it*: calling the Deitie to be their Church that are glorified, or rather to them inſtead of a Church: although more properly the Deitie is the thing contemplate, than the *Temple* it ſelfe. From this Temple in this ſenſe, that is, from the majeſtie of God, are ſaid to goe out the laſt Angels of Gods great harueſt and latter judgement, to gather in his Elect, and to deſtroy the wicked. And ſo the *Temple* of God in heauen, is properlie taken for his heauenly elect Church vpon earth, and for their true doctrine, profeſsion, and religion: yea, and (although leſſe properlie) euen for the Dietie it ſelf. Herevpon followeth this corollar, agreeable with al the former ſenſes: that when this *Temple* is ſaid to be open, then it meaneth Gods true Church to be viſible, his trueth, and true religion preached and opened vp, and finallie, the Majeſtie of God to be knowne and reuealed by that preaching of his truth. And when againe, that *Temple* is cloſed or filled with fume, it ſignifieth Gods true Church to lurke, and become inviſible, his trueth, and true religion, and knowledge of the Deitie and divine Maieſtie to be obſcured, darkened, and cloſed vp. As in confirmation hereof, it is ſaid, † That the *Temple* of the Tabernacle of the Teſtimonie was open in heauen, and the ſeuen Angels of the laſt plagues come out of the Temple, and afterwards no man was able to enter

Apo. 14. 15 17.

A corollar The open temple is the Church to bee viſible, & contra.

A confirmation & inſtance.

Apoc. 15. 5. 8.

into

into the Temple againe till these seuen plagues were fulfilled: which agreeth precisely with the euent after all the former senses, to wit, that the true Christian Churches, professors of Christ his true testimonie, were visible and patent, their true doctrine and Christian religion opened vp, and the majestie of God thereby made knowne, and manifested in the daies of the Apostles: and afterwards, vpon neglecting their testimonie, and vpon the contempt of the manifestation and opening vp thereof, there proceeded all the whole plagues of the seuen last ages, during the which, the fume of Gods wrath was so great, that by the Antichrist he made his true Church lurke and become inuisible, and his trueth and true religion, and knowledge of the diuinitie to be obscured and darkened: so that none might visiblie enter or haue accesse to the knowledge thereof, till by the seuenth & last plague, that the Antichrists kingdome began to fall, and then after 1260. years darkenes, was that true Temple of God opened & made manifest, as is plainely said in the † seuenth Trumpet or age. So then, this Temple, the opening, closing, and opening againe thereof, agrees so well with the Ecclesiastical historie in all points, after the former senses, that wee must conclude, by this Temple of God in heauen, to be meaned his holie Church among his heauenly elect vpon earth, with the whole contents and pertinents thereof, to wit, his trueth, true religion, and (after a maner) the verie Deitie it selfe.

The Antichristian Church visible, and true church inuisible, and latent, 1260. years

The true temple opened.

Ap. 11. 19.

21. PROPOSITION.

The two witnesses mentioned [*Reu. 11.*] *are the two Testaments, and* [*metonymicè*] *the whole true*

professours thereof.

Reasons, 1. By their number.

THis is proued by their number, name and office and by the whole circumstances of the text. First, by their number, they are two witnesses: so are they two Testaments. Secondlie, by their name, they are called *Witnesses*: so in that language of Latine, wherein they haue bene vsed most, these 1200. years and more, they are called *Testamenta* from the word *Testis*, which is to say, a *Witnesse*, as being witnesses of Gods will: all other doubtful testimonies of men being refused, as testifieth Christ, saying, * *I receiue not the testimonie of men, &c.* But afterward he saith, *Search the Scriptures, for they are they which testifie of me.* Thirdly concerning their office, (as Oliues) they annoint vs Kings and Priests to God: And (as Lanternes) they illuminat vs with knowledge of the true way of saluation. So that who (as the text saith) would peruert them, God shall consume him with the æternall fire of hell: therefore it is said, Ier. 23. 29. *Is not my word euen like a fire* (saith the Lord) *and like a hammer that breaketh the stone?* And Ier. 5. 14. *I will put my words into thy mouth like a fire, and this people shall be as wood, & it shall deuoure them.* Lastly, the whole circumstances of the text (which here for brevitie are omitted, and are amplified in the principall Treatise) doe so harmonically agree with these two Testaments, that necessarily, they be the two *Witnesses* here made mention of. As concerning the witnesing of men, because it is said, *Omnis homo mendax: Euerie man is a liar:* And againe. *Non ab homine testimonium accipio: I receiue not the record of man:* Therefore, no men are simply to be accepted in place of these *Witnesses*. Yet notwithstanding, so far as men do professe these Testaments, and

2. By their name.

Ioh. 5. 34. 39.

3. By their office.

Ier. 23. 29. Ier. 5. 14.

Last reason of circumstances.

Psal 116. 11. Rom. 3. 4. Ioh. 5. 34.

do

do purely preach the ſimple doctrine thereof, in that caſe theſe men, are *metonymice* included vnder theſe Teſtaments, for that their worde is not their owne word, but the word of theſe two Teſtaments.

22. PROPOSITION.

The Woman clad with the Sunne [chap. 12] is the true Church of God.

THis is proued, firſt, by the Song of *Salamon*, wher *Salamon*, bearing the figure of Chriſt, his beloued Woman and Spouſe, throughout all that Canticle, beareth the figure of Chriſts Church. Secondly ſpirituall *Hieruſalem*, which is Chriſts Church by diuerſe Scriptures, is alſo called Chriſtes Spouſe in the *Reuelation*. Thirdly, bodily marriage, is by Saint *Paul* called a Symbol, and a Sacrament of the vnion of Chriſt, and his Church: whereby the husband repreſenteth Chriſt, and the Woman eſpouſed repreſenteth the Church. Fourthly, in the whole Scriptures, idolatrie being called ſpirituall whoredome, neceſſarily the true worſhipping of God is repreſented be perfect Spouſage, and the true Church that worſhippeth him, is his Spouſe, and ſo the Church of God is figured by a Woman. Laſt of all, the whole tokens of this Woman, contained in the text ſo viuely and perfectly agree with Chriſtes Church (as is declared in the principall treatiſe) that neceſſarily wee muſt conclude, this Woman to meane the true Church of God.

1. Reaſon, by Salamõs Canticle.
2. Chriſts Church called Chriſts ſpouſe. Apoc. 21 Eph. 5. 23.
3. the ſymbol of mariage.
4. Idolatry called Whordome
Laſt the accord of tokens.

23. PROPOSITION.

The whore who in the Reuelation is ſtiled ſpiritual Babylon, is not reallie Babylon, but the very preſent citie of Rome.

Apoc. 14. 16. 17. 18 Cap. 19.

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IN the former propoſition was deſcribed the holie Spouſe of Chriſt, here is to be deſcribed the filthie Whoore of Sathan, there that Ladie, who is adorned with the Sunne, Starres, and heauenly vertues: here that Adultreſſe, who glorieth in gold, ſiluer, precious ſtones, and worldly pleaſures: there ſhe who is perſecuted by the Dragon, here ſhee vnto whom the Dragon doeth giue authoritie: There ſhe who is chaſed into the wilderneſſe, and hath no lodge to hide her in: here ſhe who impireth aboue all people, and is the Metropolitane citie of the world. And finallie, ſeeing in all things this Whoore or whooriſh *Babylon*, is contrarious to Chriſts holie Spouſe, let vs, and all Chriſtians trie her out, as our deteſtable and deadlie enemie, and ſee what *Babylon* ſhe is. Wee ſay then, that this *Babylon*, is not that reall *Babylon* of *Chaldee*, but *Rome*, for theſe reaſons. Firſt, for that this *Babylon* is called † *myſterium Babylon*, that is to ſay, myſticall or figuratiue *Babylon*: Therefore, it is not *Babylon* it ſelfe in *Chaldee* Secondlie, that olde *Babylon* in *Chaldee* was deſtroyed long before Saint *Iohn* wrote this, as was prophecied by *Eſay*, by *Ieremie*, and by *Dauid*, and neuer roſe to authoritie: But this *Babylon*, euen when Saint *Iohn* wrote, raigned ouer the † Kings of the earth: Therefore, it is not olde *Babylon*, but meaneth *Rome*, which at that time, and a thouſand and foure hundreth yeares after that, had Empire ouer the whole earth. Thirdly, this myſticall *Babylon*, is ſaid by the text, to be ſet vpon ſeuen hilles, and therefore it is *Rome*, which is called *Septicollis*, as VIRGIL teſtifieth, *ſaying*,

Apoc. 17. 5

1. Reaſon. Not Babylon, but myſtical Babylon.

2. Old Babylon of old deſtroyed.

Eſa. 13. 17. Iere. 51. 11 Pſal. 136.

Ap. 17. 18. *This Babylon yt raignand.*

3. This Babylon ſeauen-hilled, Rome ſeuẽ hilled.

Apoc. 17. 9

Septemque

Septemque una sibi muro circundidit arces :
Within the walles of that citie, contained are seuen hils hie

Virgil, lib. 2 Geor, & lib 6 æneid.

And *Propertius* saith,

Septem urbs alta iugis, toti quæ præsidet orbi,
On hils seuen that cuty stands, that hath empire aboue all lands.

Propert. lib 3. eleg. 10.

Againe, Saint † *Ierome libro Epistolarum*, in diuers places approoueth the same: and *Eutropius* in his Historie, & *Publius Victor de descriptione vrbis Romæ*, and diuerse other doe name these seuen hilles this way, as *Palatinus*, *Cælius*, *Tarpeius* (otherwise called *Capitolinus*) *Aventinus*, *Quirinalis*, *Viminalis*, and *Esquilinus*. Fourthly, because the manner of Families, Kings, and Kingdomes, is to entitle themselues by the name of the first Conquerours, or most notable persons, as the whole *Romane* Emperours were called *Cæsars*, according to the name of the first Emperour, at the least, first founder of the Romane Empire *Iulius Cæsar*. So *Rome* hauing obtained the Monarchie ouer the whole kingdomes of the earth, whereof the *Babylonians* were the first Conquerours, therefore, justlie is called *Babylon*, as succeeding in her place. Fiftlie, *per icona, seu a simili*, for that in idolatrie, pride, couetousnesse, and exceeding crueltie against the Saints of God, *Rome* was nothing inferiour to *Babylon*. Sixtlie, because by vse and custome of ancient and learned writers, *Rome* is very often called *Babylon*, as by *Ierome lib. Epistolar.* Also by *Tertullian* in his booke against the *Iewes*, and *lib. 3.* against *Marcion*. And for final confirmation hereof, al they that would proue *S. Peter* to haue remained at *Rome*, say, that by *Babylō* in the end of the first epistle of *Peter*, is meant *Rome*, from whence he then wrote, as *Ierome*

parte. 2, tra. 5, Epist, 59 & part. 3, tract. 8. Epist. 30.

Names of the 7 hilles

4. *Rome called Babylon as heire and successour to Babylon.*

5. *Be their resemblance in all vices.*

6 *Rome vsually stiled Babylon.*

part, 2, tract 6 Epist, 80 & part 2. tract. 5 Epi. 9. & part. 3 tract. 8. Epi. 30.

rome

rome saith, in his Prologue, vpon *Marke*, and in *Catalogo Scriptorum Ecclesiasticorum*, in these words, *Et Petrus in Epistola prima sub nomine Babylonis, figuraliter Romam significans*: *And Peter in his first Epistle, vnder the name of Babylon figuratiuely signifying Rome.*

Conclusion And so for assured certainty, this whorish and mysticall *Babylon* is verily *Rome*. But some seeking sophisticall subterfuges will say, that this *Babylon* meaneth olde Rome, and not this present Citie of Rome, that now is, as though both were not one, euen builded both within one wall, and vpon these selfe same seuen mountaines: and finallie, one selfe-same towne, both in name, seate, and gouernement, and in all things else, onely that where one house was ruined, destroyed, or burned by the *Gothes*, and other enemies, another within the same wals is builed vp againe. Of these then it is to be demanded, if olde Rome hath bene so destroyed, that it is not to be found, or that neuer inhabitant hath dwelt in it since that time, neither euer so much as a candle hath shined therein hitherto, as is prophecied of *Babylon* in the Revelation, chap. 18. But the contrarie being true: Therefore, it is not onely this olde Rome, but all whollie Rome that is called *Babylon*, and as yet, resteth to be that way for euer destroyed.

Not olde Rome but this Rome rests to be destroied.

Not a reparéd destruction, but an vnreparable yet to come prophecied.

24. PROPOSITION.

The great ten-horned beast, is the whole bodie of the Latine Empire, whereof the Antichrist is a part.

FOr proofe hereof, the most notable tokens assigned by the text to this Beast, doeth onely agree

gree to the *Latine* or *Romane* Empire. For first (saith the Text) the Woman that sate vpon this Beast, is the great Citie, that sitteth ouer the Kings of the earth, So the chiefe seate and citie, of the *Latin* or *Roman* Empire, is that great citie Rome, that had Empire ouer all the kindomes of the earth. Secondly, saith DANIEL, *There shall foure chiefe kingdomes arise vpon earth, vnder the figure of foure beasts.* Whereof (by plaine interpretation hee sayeth) the fourth beast that had these ten hornes, is the fourth kingdome of the earth: And so it is, that the first great kingdome or Monarchie being of the *Babylonians*: The second of the *Medes* and *Persians*: The third, of the *Grecians*. †The fourth and last, is certainely the Monarchie of the *Latins*, or *Romans*: and therefore, that fourth beast which both there in DANIEL, and here in IOHNS *Reuelation*: hath ten hornes, must necessarilie be the *Romane* or *Latine* Empire. Thirdly, this *Beast*, whereon the said whoorish *Woman*, or *Babylonical citie* sitteth, hath seuen heads, which the text† interpreteth to be seuen *mountaines*: Euen so *Rome*, the chiefe citie or *Metropolitane* seate of the *Latin* Empire, is set vpō seuē hils, nominated and prooued in the third reason of the former proposition. Fourthly, there be here of seuen Kings (saith the text) that is, seuen sorts of royal gouernements: for a *King* is oft taken for a whole race of Gouernours of one sort, as in *Daniel* cap. 7. So had *Rome* seuen royal gouernments, to wit, *Kings*, *Consuls*, *Dictators*, *Decem-virs*, *Tribuns*, *Emperours*, and *Popes*: Of which (saith the text) fiue are fallē, one is, & another is not yet come. Euen so was it indeed that before S. *Johns* daies, those fiue gouernmēts, *viz.*

Apo. 17. 18
1 Reason. Rome is the great citie. &c.
Dan. 7. 17.
2. The fourth beast ten-horned is the fourth kingdome.
Dan. 7. 23.
†*The reasones of this Romane Monarchie are to be read in our solution of doubts.*
3. The seuen heades and seuen hilles.
†Apo. 17. 9
4. The seuen kings.
Apoc 17.
The 5 that were fallen emperours then extant.

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Popes then vncomde.

5. Reason & 5. token

Teste Aurelio Victor & Achille. P. Gassaro & Dione Nicæo

Sixt reason & his tokens.

the *Kings: Consuls, Dictators, Decem-virs,* and *Tribunes* were past, and in his dayes raigned the *Emperours*, & the *Popes* were not come to the gouernement while after his dayes. Fiftlie, (saith the text) this *Beast* that Saint *Iohn* did see, was, and is not, and shall rise of low estate, and shall goe into decay, *Was* (saith hee) becausse the *Romane* Empire, & gouernment of *Emperours*, was before that time, that he saw this visiō. *Is not* (saith he) becausse the time wherin he saw this vision, the Emperor *Domitian* was dead, & the Empire vaked, a short time, for the next Emperor *Nerua Cocceius*, was not yet creat, as appeareth by *Ireneus*, who saith that S. *Iohn* saw these visions, in the end of the raigne of *Domitian*. Then (saith he) *He shall rise of lowe estate*: Euen so arose there a new Emperour, not of the noble ancient blood of Romanes, but of base estate, to wit, the said *Nerua Cocceius*, who was the first stranger, or Barbarian *Emperour*: This (saith he) *shall goe into decay*: that is, shall goe shortlie into decay: for otherwise simplie, all flesh must goe at sometime into decay: And so was it indeed, that this *Nerua* goeth shortly into decaie: For he liued Emperour but one yeare, three moneths, and nine daies, and then he died. Againe, *the Beast* (saith that same text) *Was, and is not, and yet is*, that is to say, there were Emperours before S. *Iohn* saw these visions, none when he saw them, and yet when hee saw them, the Empire stood, and the gouernment by Emperours was vnabolished: for, incontinent started vp *Nerua*, and manie moe Emperours after him: so that the Empire might be said at that time, in a maner not to be, and in a maner to be. Sixtlie (saith the text) the Beast that was, and is not, is euen the eight, and is one of

the

the ſeuen: and that meaneth, that that royall gouernement of the Empire by Emperours, which was immediatly before *S. Iohn* ſaw theſe viſions, and vaked when hee ſawe them, by the deceaſe of DOMITIAN that ſame gouernment ſhalbe the eight gouernement, and was alſo one of the ſaid ſeuen gouernments: and euen ſo was it, that after the Romane Emperours (who was the ſixt gouernement) were aboliſhed, by the *Hunnes*, *Gothes*, and *Vandalles*, and thereafter, *Rome* ſeuenthly gouerned by the Popes: then eightly, ſtart vp by *Charlemaign* a newe race againe of Emperours, intituled of *Germanes* and *Romanes*. So that evidently the Emperours were the eight eſtate that gouerned *Rome*, and were alſo one of the former ſeuen, euen the ſixt gouernment thereof, as is alreadie ſaid. Seuenthly (ſaith the text) one of theſe ſeuen heades receiued a deadlie wound, and that deadlie wound was heald: So the chiefe of the ſeuen gonernements of the Romane Empire, to wit, the Eſtate of Emperours was cut off and aboliſhed by the *Hunnes*, *Gothes*, and *Vandalles*, and vaked from the daies of *Auguſtulus*, Anno Chriſti 475. vntill that *Charlemaign* came, in Anno 806. At which time, the eſtate of Emperours was of new repaired, and whollie made vp againe. Eightly, this beaſt hath ten crowned hornes, that is, ten Kings (ſaith the text) which when Saint *Iohn* wrote, had not receiued their kingdomes, but ſhould receiue their kingdome at an houre after the beaſt, & then (ſaith he) ſhall they giue their power againe to the Beaſt, and all at once ſhall make warre with the *Lambe*: but at length (ſaith hee) theſe ſhall hate and deſtroy that harlot beaſt: Euen ſo came it to paſſe

7. *The deadlie Wound healed.*

Emperours reſtored.

8. *Reaſon His tenne hornes and ten Kings declared, Apoc. 17 note 1. ther of.*

of

of the Roman Empire, that long after S. *Iohns* dayes, when that olde Empire began to fall, and the estate of Emperours to be abolished, (as is saide) immediatly thereafter, sprang thereof ten Christian Kings, who againe gaue their power, assistance and fortification, to the next Governours of the newe Latine Empire, which was to the Pope, authorizing him, as their supreame head, with whome they concurred, fighting against Christ, as hereafter shall be shewed: But at length shall these tenne Christian Kings, destroy that spirituall harlot and idolatrous Empire, as (praised be God) *England* and *Scotland*, with some others haue already begun. Ninthly, that beast is the Latine Empire, and the chiefe seat thereof is Rome: becausse in the text, both the plaine name of the Latine Empire is figuratiuely expressed, & the figuratiue name of *Rome* is plainely expressed. As to the first, how the plaine name of the Latine Empire, which is λατεινος, is figuratiuely expressed, read the 29. proposition following. As to the second, how the name of *Babylon* (which is plainly said to be the figuratiue name that was written in the Womans fore-head that sate on the beast) is the perfect, certaine and accustomed figuratiue name of that citie Rome, that sitteth ouer the Latine Empire, is most euident by the former proposition.

9 Reason. The plane name of the Empire is figuratiuelie and the figuratine, name is plainly expressed. Apoc. 17. 5.

Finally, all the rest of the smaller circumstances of this tenne-horned beast, contained in the text, doe so properly and fitlie agree with the Latine Empire as in the principall treatise shall be found at length) that we must necessarile conclude, that selfe-same Beast to meane and signifie the whole Roman Empire.

Re-

Resteth then the second part of this Proposition, to proove the Antichrists Kingdome to be a part of the great *Romane* or *Latine* Empire. Seeing then it is prooued, that this whole ten-horned beast signifieth the whole Romane Empire. Necessarilie, it that one part of this beast signifieth, must also be a part of the *Romane* Empire: But one part of this beast signifieth the Antichrist: Therefore the Antichrist must needs be a part or member of the whole *Romane* Empire. That one part of this beast, to wit, † the litle blasphemous horne thereof in *Daniel*, and the blasphemous mouth thereof in the *Revelation*, doeth signifie the Antichrist: it is certaine by the tokens set downe in the text, wherein it is said, that that *blasphemous † mouth and † horne should speake proude blasphemie against God, and against his Saints, and against them that be in heaven: And should change times, and lawes, and should make warre against Gods Saints*, and ouercome them, and subdue them vnder his tyrannie, for the space of 1260. propheticall daies, prooued to be yeares in the 1. and 16. proposition. So this must necessarily be the Antichrist, that hath so wicked and so long a raigne: And consequentlie, the Antichrist must rise of the Romane Empire, and be a member thereof. Secondly, his raigne must be of that Romane Empire, for that he must sit in spiritual *Babylon*, which by the former proposition, is prooued to be Rome. And so Rome should become the denne of all diuelishnesse and Antichristian errours, as in the principall Treatise vpon the 17. and 19. chap. shall be shewed.

Proofe of the second parte.

1 reason

† *Read the proofe here of in our solution of doubts.*

Ap. 13. 5. 6
Dan. 7, 25

2 reason.

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25. PROPOSITION.

The two horned Beast, is the Antichrist and his kingdome, it alone.

2. Thes. 2.

PAul describing the Antichrist and his kingdome, among certaine speciall notes to know him by, giueth many of these same tokens of this two horned beast: to wit: heere in *Iohn*, this beast hath two hornes like the *Lambe*: that is, double power, spirituall and temporall: so there in *Paul*, † he sheweth himselfe to be like God, and hath temporall power, whereby he is aduersarie to Gods seruants: and spirituall power to worke wonders, albeit lying wonders. Secondly (saith *Iohn*) he shal speak like the *Dragon*: so saith *Paul*, he shall come by the working of *Sathan*, &c. Thirdly, (saith *Iohn*,) he wrought great wonders and signes, and deceiueth men thereby: So in *Paul*, he came with power, and signes, and lying wonders, & in all deceaueablenesse of vnrighteousnesse. Whereby (doubtlesse) that man of sinne, and son of perdition, euen the very Antichrist, whome *Paul* their described, is the very same two-horned beast, mentioned here by *Iohn*. † And for confirmation hereof, the properties of this two-horned beast, (cap. 13) are the selfe-same properties of the false Antichristian Prophet (cap. 19) For this two-horned Beast is said to worke great miracles, before the first tenne-horned beast, and to deceiue them that dwelt vpon the earth, whom hee caused to worship the image of that first beast and to receiue his mark. Euen so, the false Prophet, which must needes be the Antichrist, is said also to worke miracles before that first beast, wherby he deceiued thē that receiued that beasts marke, and worshipped his Image. Wherefore

Apo. 13, 11

1. *Reason is the beasts conformitics with Christ in shew, and with the dragon in effect is the second reason.*

† 2. The. 2. 4. 9.

Apo. 13. 13 14.

3. *His lying wonders.*

† *Their semblable properties.*

Apoc. 13. 14. 15.

Ap. 19. 20

neces-

neceſſarilie, as of this two-horned beaſt, and of that falſe Antichriſtian Prophet, all the tokens be one: ſo muſt alſo conſequentlie they them-ſelues be both one.

26. PROPOSITION.

The Pope is that only Antichriſt, prophecied of, in particular.

AMongſt the pluralitie of Antichriſts, ſpoken of in the Scripture to bee generallie in all ages: there is one particular Apoſtatik kingdome, who is the chiefe and principall of all Antichriſts, and is that great Antichriſt, whom *Paul* calleth the *man of ſinne, and ſonne of perdition, adverſarie to God, and an extoller of himſelfe aboue all that is called God*, with diverſe other epithets contained, *2. Theſ. 2.* Leauing therefore all other ſmaller Antichriſts, this great Antichriſt, and chiefe head of all Antichriſts, is hee whom here we haue to trie out, whō (for remouing of al doubts) we ſay cannot be the *Mahomet*, neither any *Turke*, *Jew* or *Ethnick*. Firſt, becauſe it is not apparant, that the Spirit of God, would trauel ſo carefully, to point them out vnto vs, by dark myſteries, and ſecret ſigns to be the Antichriſt, who when they come, doe with moſt cleare confeſsion, grant and advouch thēſelues to be Antichriſtians, as all *Jewes*, *Turkes* and *Ethnicks* do plainely confeſſe: and therefore their owne confeſsion is ſufficient to knowe them by, and all further ſecrete tokens, were ſuperfluous. Then muſt he needs be a latent, and not a patent enemie, that the Spirit of God ſo carefully points out: and ſo no *Turke*, *Jew* nor *Pagan*, yea, no plaine Wolfe muſt hee be: but a Wolfe in a Lambs ſkin, euen an Antichriſt vnder the name of a Chriſtian. Secondly, he muſt ſit,

One chiefe antichriſt. This Antichriſt is not the Mahomet, and why,

1. Reaſon. No advouched adverſarie is this Antichriſt.

The antichriſt muſt be a latent enemie. Mat. 7. 15. & ac. 20. 29

2. He muſt ſit in the Church of God.

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2 Thess. 2.
3 His raign must be a part of the Latine Empyre.
The popes properties agreeing to the Antichrists, & repugnant to Christs.
Simpathies betwix the Pope and antichrist.
1. Rome the antichristes seat.
2 Ouer christiã churches must the antichrist sit.
† 2 Thes. 2. lib. 5. sexti can. fœlicis. in gloss. & lib. 3 sexti. tit. 16. can. periculoso
3 the Antichrists kingdome.

saith *Paul*. In the Church of God: Therefore an alledged Christian must he be: for no *Turke*, *Iewe*, nor *Pagan* hath other fitting, than in their owne Temples: these be not Gods temples: onely the societie of Christians is Gods temple: of their number therefore must the Antichrist call himselfe: and among them must he sit, as a pretended Christian: and consequently must he be no *Iew*, *Turke*, nor *Ethnick*. Thirdly, a part must his raigne be of the *Latin* Empyre, as is prooued (*Proposition* 24.) and one pretending friendship thereunto, yea, he must sit in that spiritual *Babylon*, prooued to be *Rome*: Then must he not be the *Mahomet*, nor any *Turke*, or other *Ethnicke*, but a pretended Christian Prince. Finally, and in a word, this Antichrist is no *Turke*, *Iew*, nor avouched *Ethnick*, because on the one part, all the notes and tokens of the Antichrist, giuen vs by the scriptures, are most evident properties of the Pope, and doth altogether agree to him. And on the other part the special points of doctrine & conversatiõ of Christ and his Apostles, are altogether turned to the contrarie into his person: Him therefore shall we proue both by the synthesis or sympathie, that his properties hath with the Antichristiã tokẽs, as by the antithesis or antipathie, that he hath ℣ Christ, to be the very self great antichrist prophecied of in particular.

And first, to account his notable Sympathies with the Antichrist. Rome (vnder the name of Babylon) is the Antichrists seate: so in Rome doth the Pope sit. In the †Church of God, must the Antichrist sit: ouer Christian Churches doeth the Pope sit, professing himselfe their supreame head. The Antichristian kingdome must be a part of the *Latin* Empire,

and

and therof must it proceid (proposition 24) so is the Popes kingdome a part of the latine or *Romane* empyre, for in *Rome* doeth he sit. DANIEL neere the end of the 11 chap. speaking inwardly and occultly of the Antichrist, & outwardly of his symbol *Antiochus* sheweth that he shall fixe his tent and dwelling betuixt the seas, and shall worship the god *Mauzim*, whom his fathers knew not. So doth the Pope make his residence at Rome, & in Italie, betuixt the *Hadriatick* & *Mediterran* seas, & hath erected a new and vnknown *Artolatrik* Idol, which he calleth (*Missam.*) Christ shewes that there shal arise false Antichristian Prophets, who shall say, there Christ is in the desert, or he is in the secret places, &c. So the Pope and his Clergie saith, that there Christ bodily is that hoste, which sometime they carrie in processiun in desert and barren fields, to blesse the fruits therof, at other times they close it vp againe in their secreet box beside their altars. The Antichrist speaking lies through hypocrisie, shal † forbid all his to marie, & shall command abstinence from certaine meates: so doth the Pope vnder hypocrisie, and lying pretext of chastitie and abstinence, forbid all his Cleargie to marrie, and to eate flesh in Lent, or on Frydaies. The false Antichristian Prophets shall priuilie bring in damnable errours, thereby denying the Lord that redeemed them, and through couetousnesse, they shall with fained wordes, make marchandise of Christians (as saith *Peter*) and shall sell their soules, as saith the *Revelation:* so hath the Popes Clergie brought in pardons and indulgences, whereby they promise remission of sinnes, and the kingdome of Heauen, priuilie and in effecte thereby, denying CHRIST to bee their onelie Redeemer,

4 *The antichrists dwelling and artolatrie.*

Mat 24.26

5 *Reason. Many Christs heere and there are the many hosts heere and there.*

6 *Mariage forbidden and choise made of meates.*

1 Tim.4.3.

7 *Inducing of damnable errours.*

2. Pet. 2. Apo.18 13

and so haue they through covetousnesse vnder fained pretext of religion, made merchandise of poore Christians, selling by such deuilish wares, euen their soules to the Deuill. The Antichrist, the sonne of perdition shall extoll himselfe against all that is called God, so doeth the Pope style himselfe God, and causeth Emperours and Kings to kisse his feete. And Pope *Alexander* the third trod with his feet vpon the neck of the Emperour *Frederick Barbarossa*, his clergy singing, *Super aspidē & Basiliscum ambulabis & Leonē & Draconem pedibus conculcabis*: In *Daniel*, that blasphemous Antichristian horne, that sprang of the fourth monarchie, and in the *Reuelation*, that blasphemous mouth that was giuen to the *Romane* beast, had the saints of God vnder his hand, impiring ouer them and persecuting them 1260. prophetical daies, proued by the first and 16. *Propositions*, to be 1260. yeares: so the Popes kingdome which is of the *Romane* empire, hath had power and authoritie ouer all Christians, & of these that were most true Christians, such as *Iohn Hus*, *Hieronymus Pragensis*, *Hieronymus Savonarola*, & of many thousand moe, hath he bene a persecuter these 1260. yeares, euen from the time that †*Sylvester* the first, and first Pope vnmartyred receiued his three crownes and large patrimonie of the Emperour *Constantin*, as is alledged betwixt the yeare of Christ 300. and 316. to the yeare of God 1560. which time the notable decay of his kingdome began. †The Antichrists comming (saith *Paul*) is by the working of *Satan*, with all power, and signes, and lying wonders in all deceiuableness. So of Popes, 22. knowne (saith *Platina* and others) †came to the Popedome, being abhominable Ne-

cro-

8. Extolling himselfe aboue all Gods. 2. Thess. 2. Dist. 96 causatis. cuiden ter.

9. His tyrannie thir 1260. years. Dan. 7. 25. Ap. 13. 5. † Dist. 96.

10 His sorcerie and lying wonders, 2. Thes. 2.

†*Read this and the vnsuspect writers thereof, in speculo pontificum roman. editum, Anno 1584. per Stephanum Szegedinum pannonium*

cromancers, and excercised their mightie imperiall power ouer whole Christianitie, subdewing, and ouer-whelming the most mightie Princes and Emperours thereof: And whereas *Paul* saith, that he shall worke with signes and lying wonders in all deceaueablenes: So hath the Pope aduãced his credit, deceiuing the simple sort, by his fained fables, & alleadged miracles of the Legendary, &, *de vitis Patrũ*, & by such juglings, as the holy blood of *Wailes*, & the maide of *Kent* in *England*, and the fained miracles of *Lawret* in *Scotland*, and latest of all, by such as the *Spanish* goddesse, with her fiue bloody wounds, Prioresse of the Abbay of *L' Annunciata*, in this last 1588. year of Christ now prisoner there, as a deceitful witch. And shortly all the whole indices and tokens of the Antichrist, contained in the *Reuelation* (beside these before specified) doe most perfitlie agree to the Pope, his seate, kingdome & cleargie, as shall be particularlie discussed in our principall Discourse, being heere for breuitie omitted. It resteth then to shew a certaine of the notable contrarieties betwixt Christ and his alleadged Vicar, the Pope, whereby he shall bee found not his Vicar, but his aduersarie: yea, not a Christian, but the Antichrist.

The holy blood of Wales.
The maid of kent.
Miracles of Lawret.
Maria l' Annunciata in Spane.
Antipathies betuix the Pope and Christ.
Mat. 12 20
1 his proud comming.
Depriuing the king of france.
Extinguishing the kings of Longobares
Bereauing the Exarchat of Rauenna.

And first (saith *Matthew*) Christ came so soberlie, & so meekelie, that he would not haue brokẽ a bruised reed, The Pope came proudly, ouer-whelming the most mightie Empires: He changed the kingdom of *France* from *Chilperike*, the lawfull king to *Pipin* the Popes confederate: he extinguished the king of the *Longobards*, and brokes of their kingdome to this day: he bereft the *Exarchat* of *Rauenna* from the Emperour of the *Orient*, he trode with his feet vpon the

neck of *Frederik Barbarossa*, Emperour of the *Occident* Christ would not worship the deuill, for al the kingdomes of the world, as testifieth *Matthew*: † Twenty two Popes bound themselues slaues to the Deuil for euer, to be made Popes, as testifieth *Platina* and other vnsuspected writers. Christ * casteth out the merchands out of the Temple, the Pope estalisheth his merchants in the Temple to sell his pardons, masses, and indulgences. ‡ Christ washed his poore Disciples feet: The most rich and mighty Emperors kisse the Popes feet, & he doth tread on their necks. Christ honoured marriage in † *Cana* of *Galilie*, had some married Apostles, and commanded all to marrie, that could not liue chast: The Pope forbiddeth his cleargie to marrie, though they were neuer so filthie whore-mongers. Christ forbiddeth whoredome of all kinds, Of Popes, 13. were adulterers, three were common brothellers, foure were incestuous harlots, eleuen were impoysoned with vile Sodomie, seuen were whore-mongers, and erecters of brothel-houses. Finally, one was a whore, and died of childe in open procession, and all these are named in their owne hystories. God forbiddeth that the pryce of an harlot be ‡ offered in his sanctuarie. The Pope receiued of euery whoore in his brothels weekly, a Iulian pennie, which will amount some yeares, to 40000. ducats by yeare. Christ payed tribute to the Emperour: The Pope bereft the Emperour of both landes and tribute within *Italie*. Christ had not of propertie, so much money of his owne, as to pay his *tribute pennie*. The popes propertie is saide

Treading on the Emperors neck 2. His deuilish bond
*Mat 21. 12
3. His Church merchādise
† The writers hereof are cited in speculo Romanorum pontificum as is aforesaid.
‡ Iohn 13. 5
4. The kissing of his feet.
† Iohn 2. Mat. 8. 14. 1. Cor. 7. 2.
5. His forbidding of marriage.
6. Adultery & incest of Popes
The Pope Ioanna a womā died of child. ‡ Deu. 23. 18. *7. Whorish tributes. 8 The popes vsurping against the Emperour.* † Mat. 17, 27 *9. Christs povertie, the Pops riches.*

at this houre, to be 18000. ducates euery day, † also Pope *Iohn* of *Auinion*, left in store 25. millios of gold. Christ grants libertie of all meats, saying that *nothing entereth in the mouth that defileth the soule*, & commanding vs to eat of all thing, that is † sold in the market. The pope forbiddeth flesh in Lent, Friday, and other his fasting times. God misliketh the *obseruing of dayes, moneths, and yeares*. The Pope commanded to obserue his festiuall and holy dayes, septuageses, Lētes, and yeares of *Iubilies*, & indictions. † Christ is the *only Mediatour betwixt God and man*. The Pope maketh, and canonizeth his owne saints, whom he calleth Mediatours betwixt God and vs. Christ is both *God and man*, The Pope is styled neither God nor man. *The fowles of the aire, haue their nests, and the beasts haue their dens* (saith Christ) *but the Son of man hath not where to repose his head*, the Pope hath store of towres, castels, and princely palaces. Christ threatneth *Peter* for drawing his sword: the Pope vsurpeth both the temporall and spirituall sword: for proofe whereof † Pope *Boniface* the 8. shewed himself, the one day in his pontificall apparel of a Bishop, the next day clad in armour as an Emperour, bearing before him two swords, proclaiming these words, *Ecce duo gladii hic, Behold heere the two swordes*. God forbiddeth in his ‡ second commandement, not only the worshipping of images, but also to make any so vile figures, to represent his so incomprehensible Maiestie. The Pope and his Cleargie, not only make they vile images to represent God & his Saints, but also they command to reuerēce thē, to come in pilgrimage, barefooted &

Palmerius. *10. His forbidding of meats.* Mat. 15. 11. 1. Cor. 10 verse 25. *11 His obseruing of superstitious dayes.* Galat. 4. 10 *12. He maketh many mediators.* † 1. tim. 2. 5 *13. The Pope is stiled neither God nor man.* In prologo Clementinarum in glossatore. † Mat. 8. 20 *14. The Pope hath store of palaces.* *15. Vsurpeth both the swords.* † Ma. 26. 52

† *Pope Boniface his ostentation.* *16. He erecteth Images and idolatrie.*

‡ Exod. 20. 4.

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bare-headed kneeling before them praying, ſuch prayers to them, as are intituled in their bookes, A prayer to the image of Chriſt, a prayer to the Croſſe of Chriſt, and ſuch others. God hath commanded to engraue theſe ten commandements on the poſts of our houſes, and on all patent parts: yea, and in our hearts. The Pope and his Cleargie leaueth out the ſecond commandement, & to make them ſeeme ten, they divide the laſt commandement into two, and teacheth them that way to the people. Chriſt cõmandeth † vs not to make much babling, nor oft repetition of prayers as the Heathen. The Pope commandeth to repeat ouer your prayers, as to ſay fiue *Pater noſters*, fiue *Aues*, and to ſay *a Trental of Maſſes*, which is 30. Maſſes, and ſo to obſerue a number, as the Witches doe, & as Ovid ſaith of the Witch *Medea* in theſe words,

Verbaque ter dixit placidos facientia ſomnos,
Quæ mare turbatum, quæ flumina concita ſiſtant.
Thrise from her lips did words redound, which moueth ſleepe and ſlumbering ſound.
And ſtayeth ſtormes of roaring ſeas, and furious flouds doe ſet at eaſe.

And for better proofe hereof, they muſt haue beads to keep their count with. And to ſpeake briefly of their doctrin in one word, Chriſt teacheth a religion wholly in ſpirit, and void of al external ceremonies, except his two ſacramentall ſeales. The Pope hath conſtitute a religion, conſiſting wholly in bodily rits and full of all externall ſuperſtitions, partly *Ethnick*, partly *Jewiſh*, which Chriſt hath vtterly aboliſhed. Finally, both Chriſt was mocked with a Crowne of thornes, and the Pope contrarilie honoured with a

Deut 11.18 19. 20, 17 *The pope blotteth out the ſecond cõmandemẽt which forbideth idolatrie.*

† Mat 6.7 18 *babling and magicall repititions of prayers.* Lib. Metamorph. 7.

19. *His religion of bodelie and externall rites.*

20 *The Pope honoured with a*

three

threefold imperiall crowne. As alſo, Chriſt ſhed his blood once, that we might raigne ſpirituallie. The Pope ſheddeth our blood daylie, that he may raigne temporallie: And ſo although in al points of doctrin & coverſation, Chriſt & he, be altogether contrarie, yet for the breuity of this treatiſe, we muſt pretermit the reſt at this preſent, truſting theſe fore-ſaid to be ſufficient to inſtruct the ſound judgement of him, whoſe heart God hath mollified as to the reprobat, the words of Chriſts owne mouth: yea, the Law nor the Prophets, neither finally the riſing of the dead to teach them, could anie wayes convert them. And yet for the more ſuperabundant certaintie of this matter, we will alſo remoue certain doubts of Scripture, which might moue the ſimple ſort (by adhearing to the literall ſenſe) to beleeue that all the Antichriſts that were to come, were already come, & paſt in the dayes of the Apoſtles, or that might any waies ſeeme to purge the Pope from being the Antichriſt.

threefold crowne of golde.

21. His daylie tyrannie in martyrdome.

Luk 16.31.

Explications of texts alleadged for the Pope.

And firſt, where it is ſaide in S. *Iohn*. Theſe are the laſt dayes, and ye haue heard that the Antichriſt ſhal come: Euen now are there many Antichriſts, and againe ſaith he, *but this is the ſpirit of the Antichriſt, of whō ye haue heard that he ſhould come, & now he is in the world.* It is to be anſwered hereunto, that the meaning of the firſt text is not, that that preſent time, but the whole age after Chriſt, is the laſt age & dayes of the world, in the which, the great Antichriſt ſhould come. And euen then, ſaith he, there were many Antichriſts, not that he ſaith, that the great Antichriſt was any of them, but rather, that he meaneth, that there were ſo many ſmall Heretiks and Antichriſtes riſen vp, that thereby the comming of the great Antichriſt

First text.
1. Ioh. 2. 18

Second text.
1. Iohn 4. 3

Expoſition of the firſt.

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tichriſt was portended: for *Paul* makes this place
2.Theſ.2. plaine, where he ſpeakes in expreſſe words that the
myſtery of the Antichriſts iniquitie was euen then
begun to worke, but himſelfe ſhould not come,
while he who helde ſhould yet holde ſtill a while,
and then be divided or remooued out of the way:
meaning, that the myſterie of his iniquitie, and ſpi-
rit of his errours, was then begun to worke in theſe
2.Th.2.11 ſmall Antichriſts, fore-runners of the great Anti-
chriſt, vnto whoſe errours (ſaith † he) becauſe the
world hath attended, and hath left the ſpirit of veri-
tie, whereby they ſhould haue bene ſaued therefore,
God ſhal ſend vpon thē the efficacie of errours, that
they may beleeue lies, that is to ſay, God ſhall ſend
2.Th.2.11 the great Antichriſt to work his miracles of lies, &c.
Expoſition of the ſecond. As to the ſecond text, it is not ſpoken of the perſon
of the great Antichriſt, but plainely by the text is
meant, of the ſpirit of his errours, or (as *Paul* calleth
it) *the myſterie of his iniquitie*, which euen then was in
the world and wrought in his fore-runners, whom S.
Iohn calleth alſo antichriſts: So be theſe texts, rightly
conceiued, it is gathered, that many ſmal Antichriſts
(in whom wrought the ſpirit and myſterie of the
great Antichriſt) were come in the daies of the Apo-
ſtles, but yet not the great Antichriſt himſelf. More-
over, incaſe it be doubted how the Pope can be
1.Ioh.2.22 this Antichriſt, ſeeing ſaint *Iohn* ſaith, that the Anti-
Two denials, In mouth & in heart. chriſt denieth the Father and the Sonne, whereas
apparantly the Pope denieth neither of them.
To this it is anſwered, there be two denials, the one
in mouth and profeſsion plainely, and that way the
Pope ſeemeth a Chriſtian, and not to denie Chriſt

other

otherwiſe hee would not be credited of Chriſtians, neither could he be a meete Mediatour betwixt the Dragon and them, as the Antichriſt muſt bee. The other deniall is in heart and deede tacitly, and that way the Pope hath denied altogether, both the Father and the Sonne: for who ſo denieth the Sonne, the ſame (ſaith the ſame text immediatly after) denieth alſo the Father, and conſequently them both: but ſo it is that the Pope denieth Chriſt, in that he eſtabliſheth other mediatours of his canonized Saints, betwixt God and vs, and vindicats to himſelfe power to remit ſinnes, and ſo craftilie maketh Chriſt but a cipher, without either office of mediation, or of remiſsion of ſinnes. Wherefore, in effect the Pope denieth the Sonne, and conſequently both the Father and the Sonne. And beſides this former reaſon, is not this certaine, that the 22. *Necromantik* Popes already ſpoken of, could not be *Necromancers*, vnles they had by priuat and tacit paction, renounced both the Father and the Sonne, and became ſlaues to the deuill for euer? Alſo hath not diuers of them bene eſpied & noted with Atheiſme, ſuch as Pope *Leo* the tenth, who when Cardinal *Bembus* was in commoning with him, of certaine Evangelical hiſtories, made this godles anſwere. *Quantum nobis & noſtro cœtui profuerit ea de Chriſto fabula ſatis eſt ſæculis omnibus notum.* *It is knowne evidently to all ages, how much this fable of Chriſt, hath bene profitable to vs and our Clergie.*

Of this godleſſe number, there were eight Popes nominated in true regiſters, beſide the foreſaide Necromantick Popes, and others vnſpied Atheiſts.

1. Ioh. 2. 23 *His denial of the ſonne and conſequently of the Father.*

Chriſt made a cipher.

22. Necromantik Popes, deniers of God.

An atheiſt ſentence.

Eight Atheiſts.

ἀντιχριστος both for vicarius christi & adversarius christi.

ἀντι taken pro vicario Mat. 2. 22

ἀντι taken in the contrair sense euen both for pro and contra.

ἀντιχριστος in greike is in latine the Popes proper style vicarius christi.

ἀντιχριστος ane enemie in effect.

An foure fold discouerie.

1

2

3

Finallie, the very name of Antichrist ἀντιχριστος hath two significations, to wit, *Vicarius Christi.* Christs lieuetenant, and *adversarius Christi*, Christs enemie: both the which doe bewraie the Pope, & most viuely designe him: for as τυραννος signified of olde times a King, and now degeneratly, is taken for a tyrant or oppressour, becausse that Kings oftimes become oppressours: euen so is ἀντι in the Greeke taken both for a lieutenant, or Vice-gerent, in Latine, *pro vicem gerente aut vicario*, as Matth. 2. 22. where it is said that *Archelaus* did raigne in steede of his father *Herod*, he vseth the words ἀντι τοῦ Ηρῴδου. Likewise στρατηγος is taken for a captaine or gouernour, ἀντιστρατηγος for his lieutenant or depute, as on the contrarie part ἀντι also is taken for an enemie or vsurper of a mans place, euen both for *pro* and *contra*, becausse that a deputie, lieutenant, or place-bearer oftimes vsurpes and retaineth his place by rebellion, and therefore in the first sense, ἀντιχριστος is as much to say as Christs lieutenant: In Latin, *Vicarius Christi*: Which name the Pope chalengeth to himselfe, professing him thereby to be the Antichrist in that sense. In the other sense, the very effects of his doctrine, life, & conuersation, prooueth him to be also the Antichrist, an enemie to Christ, and vsurper of his place, as learnedly that worthie man *Wolfgangus Musculus* doeth obserue & note. Here then haue we after foure diuers maners discouered the Antichrist: first, by prooving him to be neither, *Jew*, *Turke*, nor other *Ethnick*, but a pretended Christian Prince. Secondly, by applying of the speciall tokens of the Antichrist precisely to the Pope. Thirdly, by declaring the notable contrarieties in doctrine and conversa-

tion

tion, betwixt Christ and the Pope. Fourthly, and last of all haue wee expounded and remooued certaine doubts, which would seeme to excuse the Pope, and purge him frō being the Antichrist: so that nothing needs more to be said, if it pleaseth God to bestow his spirit vpon the auditour: otherwise in vaine doth the Sun clearly shine to the blind mould-warp. The Lord opē the eyes of all men, & inspire the harts of Princes (as in the *Revelation* is promised) to destroy that idolatrous seat, & bring the Antichristian kingdome thereof to an end. 4 Apo. 17. 16

27. PROPOSITION.

The Image, marke, name, and number of the beast, are of the first great Romane beast, and whole Latine empire vniversallie, and not of the second beast, or Antichrist alone in particular.

SOme hath mixed confusedly, the tokens of these two Beasts through other, and so haue thought to applie this *Image, marke, name and number* to the Antichrist in particular: but here say wee, the same doeth appertaine to the great ten horned Beast, and whole Latine Empyre in generall, and not onely to the Antichrist in particular, and that wee prooue by these reasons. First it is said, † that in the time of the first *vial*, which was betwixt the year of Christ 71. & 316. *there fel a great plague on them that had the marke of the beast, and on them that worshipped his image.* But at this time, the second Beast or great Antichrist was scarcely come: as by the 9. syntheſis of the former proposition is showne, and shall be more at length in the 1 *Reason* Apoc 16. 2

Apoc. 13. 14. 16. 17. 18.

36. propoſition. Therefore the Image and marke, muſt be of the firſt great *Romane* beaſt or *Latin* empire, and not of the ſecond beaſt. And where it is ſaid † that the ſecond Beaſt and onely Antichriſt, cauſed to make the image of the firſt great *Romane* Beaſt, and cauſed all men to receaue his marke, and that none might buy or ſell, that had not the marke or the name of the Beaſt, or the number of his name, it followeth not thereby that there was no *Image, marke, name, nor number of the beaſt*, before the Antichriſt came, but rather, that the ſecond beaſt or Antichriſt, cauſed to repaire them after they were almoſt aboliſhed, and that he did confirme and approoue them of new, as in the next propoſition is declared.

2 Reaſon. Apo. 13 14

Apo. 19. 20 Apo 13 14. 16. 17. 18.

Secondly, this *marke, image, name and number of the name*, appertaines to the firſt great *Roman beaſt*, becauſe it is plainely † ſaid, that *the image is of the great Roman beaſt which receiued the deadly wound*: & therafter it is ſaid (or at the leaſt may be gathered by the text,) that not onely the *image* and the *marke*, but alſo the *name* and *number* doeth appertaine, to one ſelfe-ſame beaſt. And therefore neceſſarilie *the image, marke, name, and number of the name*, muſt al appertaine to the great *Roman beaſt and Latin Empyre*, and nowaies to the ſecond Antichriſtian beaſt, nor to the Antichriſt onely.

28. PROPOSITION.

The Image of the Beaſt, is theſe degenerate Princes, that in name onely were called Romane Emperours, and were neither Romans of blood, nor Emperours of Magnanimitie.

SEing that great ten-horned beast, is the *Romane* Empyre (by the 24. proposition) and (by the former proposition) this Image, is the image of that Empyre, and (by the text) this image must haue a spirit, and must speake as the Antichrist inspires him. What else can this liuely and speaking Image then be, but a man? yea, euen such a man, as doeth represent and beare the figure of that Romane Empyre: and therefore (as saith the text) doe all men worship and reuerence him. This image then is of two sorts, the one were these vnworthie Emperours, (not of the ancient blood of *Romanes*) in whom the empyre did decay. Of these there were in the daies of this first *Vial*, as is said in the discourse of the former proposition: the last of these were extinguished by the *Hunnes, Gothes, and Vandales*. The other sorte were the new Emperours, called the Emperours of *Germanes* and *Romanes*, of whom *Charlemaigne* was the first. These also were but a figure of the first olde Empire, and were but only *Roman Emperours* in name & neither of their ancient blood, neither hauing such authority as they. These did the Pope crown & inaugurat as Emperors, or rather as images of the first empire. These inspired he with the spirit of his errours, and made them to speake as he willed them, and then confirmed he their empyre, and proclaimed them *Emperours*, & caused al men to reuerence them, as is saide in the † text. So then for conclusion, all the properties of the beasts image, agree so fitly with these degenerate Emperours, both of the first sort & last sort (which neither were *Romanes* of blood, neither *Emperours* in effect) that we can call none other,

A speaking Image.

Images of two sorts. First sort.

Second sort Emperours of Germans and Romans.

These Images did the Pope authorize & made them to speak as he list.

Apo. 13. 14 15.

than

than them to be the Images of the ten horned *beast* or *Roman* and *Latin* empyre.

29. PROPOSITION.

The name of the beast expressed by the number of 666. [cap. 13] is the name λατεινος *onely.*

MAny hauing mistakē this text, haue judged this number to be the number of the Antichrists name in particular, as if it were the number of the second *Beasts* name, which we haue prooued by the 27. proposition to be of the first *beasts* name. Here then say we, that name is λατεινος, for these reasons. First, because the name of the beast is prooued (by the said 27. proposition) to be the name of the ten-horned *Roman beast*, or *Latine Empyre* in general, and not of the Antichrist onely, and so it must either be *Romanus* or *Latinus*, but of these two, *Latinus* is the eldest style: for King *Latinus* (from whom that people were called *Latini*, and their countrey called *Latium*) was long before King *Romulus*, of whom the Citie was called *Rome*, and the people thereof *Romanes*. Secondly, it must be the number of a mans name (saith the text) so is *Latinus* the name of a man, euē the name of one of their first kings. Thirdly, forasmuch as the *Grecians* had a custome in their mysteries and Oracles to obserue the number of names, as ye shall finde in diuers parts of *Sibylla*: And as in that countrey, the name of the flood Νειλος, is celebrated as holie, because it containeth the number of the daies of the yeare 365. as *Gaspar us Peucerus* vpon *Carion* testifieth, *Chro. lib. 4.* where he describeth the *Cattes* and *Hesses*. Therefore, Saint *John* (obseruing the custome of them to whome hee writeth) saieth † that the number of the Beast,

It is the first beasts name and number & is λατεινος *1. Reason. Latinus their eldest king & eldest stile.*

Ap. 13. 17 18.

2. It is the number of a mans name: So is Latinus a man.

3. The greciā custom to account of names be their number.

or

or rather (as he termed it in the former 17. verſe) the number of the Beaſts name, is 666. And euen ſo it is, that λατεινος contained the number of 666. for λ is 30. α is 1. τ is 300. ι is 5. ν is 10. ο is 70. and ς is 200. which altogether make ſixe hundreth three ſcore and ſixe. Therefore, λατεινος, is the verie name of the Beaſt, meaned by the ſaid number. And for better confirmation of this forme of interpretation, *Irenaeus Martyr* (who was Diſciple to *Polycarpus*, the Diſciple of S. *Iohn*) about the end of the fift booke *de hæreſibus*, approoueth this maner of interpretation, ſaying, *Et teſtimonium perhibentibus his, qui facie ad faciem viderunt Iohannem, & ratione docentibus, quoniam numerus nominis Beſtiæ, ſecundum Græcorum computationem, per literas, quæ in eoſunt, ſexcentos habebit & ſexaginta ſex, &c.* And theſe bearing teſtimonie, that face to face haue ſeene Saint *Iohn*, and by reaſon teaching, how that the number of the beaſts name, doeth containe ſixe hundreth three ſcore and ſixe after the Grecian reckoning, by the letters that are therein. And thus far ſaith he generally, concerning the maner how this text ſhall be interpreted, as appearingly he had his warrant, receiued mouth by mouth from Saint Iohn. But as to the particular names, although hee reckoneth out λατεινος, with other of his owne conception, yet becauſe he had not ſuch particular warrant mouth by mouth thereof, he leaues off to ſpeake determinatly thereof: But by the euent now fallen out, wee may more conſtantly affirme this ſame. For concluſion, ſeeing by the 24. propoſition, the firſt great tenhorned beaſt is the *Romane* Empire, whereof (by the 27. propoſition) the number of his name, is the number of 666. and that (by the text) the ſame muſt

Apo. 13. 18. *The letters of* λατεινος *maketh the number 666.*

Irenæus cõfirmeth this interpretation.

Epilogue of the former reaſons and concluſion thereupon.

be

be the number of a mans name: Therfore, this number of 666. cannot be yeares, as some doe interpret it. nor αρνυμαι, for αρνυμαι, which is to denie, nor ἐκκλησια ἰταλικα, neither *Dic Lux:* because although these containe the number of 666. yet these be neither the names of a man, neither the names of the *Latine* or *Romane* Empire, as is prooued, that the name of the saide number ought to bee.

Also, this name is neither τειτας nor μαομητης, because, although they both answere the said number, as likewise are the names of a man or masculine, yet are they not the names of the first beast, or *Romane* Empire. And therefore that name necessarily must be λατεινος, as being not onely the name of a man, but also the proper name of the first beast: as thirdly containing in it the said number 666. conforme to the three properties and tokens thereof, warranted by the text.

† This nõber is not of yeares, nor of αρνυμαι, nor ἐκκλησια ἰταλικα, nor DIC LVX, but of a mans name.

† Neither of τειτας, nor of μαομητης, but of the great imperiall beast, a man.

30. PROPOSITION.

The marke of the Romane beast, is that invisible profession of seruitude and obedience, that his subiects hath professed to his Empire, since the first beginning thereof, noted afterward by the Pope, with diuers visible markes.

Ezech. 9.4. Apoc. 7. 34

IN the ninth cap. of *Ezech.* it is said, that the Angel marked Gods Elect within *Ierusalem*, with a marke on their fore-heads: the like is said in the *Reuelation*: yet in no historie of these daies, it is hard that any such visible marke was set vpon the faithfull: wherethrough that marke must of necessitie meane nothing else, but that profession of seruice and obedi-

† Profession and obedience to God, is his publike marke.

ence

ence towards God, which with bolde faces wee adnouch as constantly and openly, as if we were visibly marked therewith. And semblablie, on the contrary part, this marke of the *Roman* beast or *Latin* Empire, is nothing else, but that professed seruitude, obedience, confederacy, or concurrence, which the subjects thereof haue avouched to obserue thereunto. And for confirmation hereof, it is said in the Revel. that in the daies of the first *vial*, there fel a great plague on them that receiued the *beasts* marke, and worshipped his Image: but at that time, (which was betuixt the yeare of God 71. and 316) there was no visible mark receiued by thē, nor that can be attributed vnto thē of that empyre, nor any difference betwixt them & the enemies of the empire, but onely their foresaid profession, which therefore doubtles must be called in that text, the marke of the empyre. But as to the second part of this proposition, howe soone the Antichrist, that two-horned Beast came, he caused all men to receiue a marke, which the text describes so specially, with such notes, as it must needes be a more notable and visible marke, than the simple profession only: for the former marke of simple profession, is but simply called the marke of the *beast* (*Reuel.*16) but the markes that fell in the time of the Antichrist, are not onely said to be marked in their fore-heads or right hands: but also the forme & shape of the marke is expressed by the text, where the same marke is said to be, the *marke of the Beasts name or number thereof*: as if he would say, there are markes taken out of the beastes name, or rather number therof, which all his subjects shall beare or weare sometimes on their foreheads, sometimes in

Obedience to the beast is his first marke. Apoc. 16.2

First markes inuisible.

Second marke visible.

Apo. 16.2

Ap. 14.11. Apo. 15.2.

their

their hands: which, what they be, followeth in the next proposition.

31. PROPOSITION.

The visible markes of the Beast, are the abused characters, of χξς and crosses of al kindes, taken out of the number of the first beasts name.

First tokēs.
1. Marks of the beast
2. Marks of the beasts name.
3. Marks of the number of the beasts name.
In χξς are these markes to be sought.
4. They are marks appointed by the second antichristian beast.
5. Markes vniversall to all men.

THese visible markes, whatsoeuer they be, haue fiue notes or tokens, assigned by the text to know them by. First, they are called the *markes of the Beast*, Reuel. 13. 17. and 14. 9. that is to say, markes of the first and great Romane beast, as is prooued by the 27. Proposition. Secondly, & more especially, they are called *markes of that beasts name*. Reu. 14. 11. Thirdly, and most especially of all, they are called the markes of the number of that beasts name, in these words, Reuel. 15. 2. *And these who obtained victorie of the beast, and of his Image, and of his marke of the number of his name*, word by word out of the original greeke: bearing, καὶ ἐκ τοῦ χαράγματος αὐτου, ἐκ τοῦ ἀριθμου τοῦ ὀνόματος αὐτου, And so this victorie is not spoken of his marke, (*and*) of the number of his name, as some translates, but of his marke of the number of his name, meaning so expresselie, that his marke, is a marke of the number of his name, that is to say, is deriued or composed of the number of his name, but the greeke number of his name is, χξς, As expresly saith the text, *Re.* 13. 18. Therfore, in these numeral letters χξς are these marks cōtained, & this we haue very specially for the third tokē. Fourthly, these marks must be deuised, enioyned, and appoynted by the second Beast or Antichrist, as proues the text, Revel. 13. 16. Fiftly, these markes must be vniuersall

vpon

vpon all men, rich and poore, free and bound, and that no man might vse his traffick of marchandise, or lawfull affaires, who had not receiued these marks as testifieth the text, *Revel.* 13.16.17. Then, vnto whatsoeuer markes all these fiue tokens doe agree, the same are the Antichristian markes: But vnto the abused characters of χ̃ῥ̃ς, and crosses of all kinds, doth all these fiue tokens agree: for first χῥ̃ς, is justly called the mark of the first Beast & *Roman* Empire for two causes: the one for that all these of that Empire, are entised vnder colour of the Name of Christ, to reverence that character, being nevertheless, as it is abused, nearer to the name of the Antichristian and *Latin* kingdome, nor to the name of Christ, as herafter shal be said. The other cause is, for that these marks of χ̃ῥ̃ς, ar gathered of these letters, χξς, which are the number of the name of that *Latin* kingdom, and *Roman* Beast (as hereafter more specially shall be proued) Therfore, justly ar the marks of χ̃ῥ̃ς, called the marks of the first *Roman* Beast, agreeing with the first token. Secondly, and agreeable with the former because (by the 29. proposition) that Beasts name is λατεινος, whose numerall letters, χξς, represents & yeelds the marks of χ̃ῥ̃ς, (as more specially immediatly shal be said,) Therefore χ̃ῥ̃ς, agreeth with the second tokē, to be called the mark of that beasts name. Thirdly, and according to the third token, this mark χ̃ῥ̃ς, is contained vnder the numerall letters of that beasts name χξς, and is hereby perfitely represented, the two extream letters respectiuely agreeing in one, and the small disagreeance of the middlemost: to wit, betwixt ξ and ῥ̃ to be vpon very necessitie: for where as S. *John* heere speaketh ex-

These markes be χ̃ῥ̃ς and crosses of al kinde.

1. Reason χ̃ῥ̃ς the marke of the first beast for two causes 1 cause.

2. cause.

2. Reason is their agreeance with the second token.

3. Agreable to the 3 token.

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4 Reason. Accord with the fourth token.

presse of numerall letters, he could haue no one numerall letter to represent both ϱ and his crowne, this way ϱ̄, more like it nor ξ, whereof the vpper part represents the crowne, the nether part the figure of ϱ. Moreouer, there is yet greater affinitie betwixt ξ & ϱ, for ϱ or rather ϱ after this forme in the Greek, and ξ in this Beasts language and common written letter in Latin is ϱ which is all one in figure, and so the markes of χ̃ϱς agree with the third token.

5 Reason agreeing with the fift token.

Then fourthlie the marke χ̃ϱς is deuised, and taken vp by the second Beast, the Pope & his Cleargie, to represent as they say, the Name of Christ thereby, but rather the contrary, as followeth hereafter. Fiftly, and according to the fift token, the Pope and his Cleargie ordaineth vniuersallie all theirs (whom only they call Christians) to reverence the very nãked figure of χ̃ϱς and bare character thereof, as hauing a divine vertue in it, transferring and distracting our zealous reverence from Iesus Christ our Sauior, who is God with vs, to such bare characters, and to such dead & naked wordes in an vnknowen language, as IHS † XPS † SOTER † IMMANVEL †: And therefore appoint they all men to beare and weare this foresaid character χ̃ϱς with such like other bare names, in their rings, amulets, pendaries, breast-plates, tablets, *Principioes*, and, *Agnus Deies*: Abusing it in way of sorcerie, as in a thousand Papisticall charmes and cõjurations, not only in the Cleargies priuie books, but also in their publike seruice called *Exorcismus*, is to be seene.

Conclusion vpon χ̃ϱς Rests to proue the like of crosses.

So then, seeing these fiue tokens doe agree with χ̃ϱς it followeth necessarily, that that abused character is one of the Antichristian markes. It remaineth then to prooue the like concerning

their

their crosses of all kindes. And first the crosse is justly called the marke of the first great *Romane* beast, & *Latin* Emperours, for three causes, the one because that the Emperour and all his subjects generally, are some-times marked therewith, & beareth the same, as shall be said. The other cause, because the Emperour *Constantine* illuded by a crosse shadow in the clouds, taketh vp at the devise & perswasion of *Sylvister* the first, and first Antichristian Pope, the mark of the crosse, and that the rather because (as these fabulous histories report) his mother *Helena* was said to haue found Christs crosse, and so justly may the crosse be called, the marke of the first beast and Roman Emperour.

1 Reasone. hath three causes. 1. cause. 2. cause.

The last cause, why the crosse is called the marke of the *Roman* Beast, or *Latin* Emperour is, for that it is taken out of his name, euen out of the three numerall letters thereof, as presently you shall heare. So then the first token of the Antichristian marke, agreeth with the crosse. Then agreeable to the second token: forsomuch as by the 27. proposition λατεινος is that beasts name, at the least vndoubtedly, the numerall letters of his name are χξς, out of the which are gathered crosses of all kindes (as immediatly shall be said.)

3. Cause. The second reason. Agreance with the second token.

Therefore these crosses, are justly called the markes of this Beasts name. Then thirdly according to the third token, in the said numerall lerters χξς, are contained crosses of diuers kindes, both in figure and in name: In such maner, as both the *Greek* Churches & *Latin* Churches, are certified thereof: for among the *Grecians* the forme of χ is a crosse, and among the *Latines* ξ which is X, is also a crosse,

Third reason agreing with the 3 token. The greike X the latin X are S. Androwes crosse.

and these bee crosses aſideways called S. *Andrewes* crosse: Therefore the third and laſt letter is a double letter of abbreuiation, containing these two letters ϛ.τ. wherof the laſt is called a headles crosse, likeſt to the crosse which they cal our *Lords* crosse: And ſo alwaies & of euery letter hereof ariſeth the figure of the crosse. As to the names of the crosse, in Latine *crux*, and in greeke σαυρος, it is not poſsible for them to be expreſſed vnder ſo fewe letters more viuely, nor they are here, for here haue you their chiefe letters, euē both their capital & their final: for by χ and ξ, haue you in latine C. & X. making *crux*, or C.H.& X. making barbarouſlie CHRVX, as I haue ſeen & heard it ſo in print & pronounced. And again by the laſt letter ϛ haue yethe greeke name of the crosse σαυρος likewiſe expreſſed, by his capital and finall letters. So then according vnto the third token in χξϛ, which are the greeke number or numerall letters of the beaſts name, are contained crosses of diuers kindes, both by figure and by name euidently expreſſed, both to the orientall or greeke Churches, and to the occidentall or Latine Churches, and what is more evident? Fourthly, & agreeing to the fourth tokē, theſe crosses (I mean the abuſes therof) were deviſed by the ſecond *Beaſt*, the Pope and his Clergie, as magicall markes of ſorcerie, gree by gree, to with-drawe that godly meditation that we ought to haue of Chriſts paſsion, and that reuerence that we ought to haue towards Chriſt, for ſuffering death for our ſakes, and to beſtowe the whole merite, honour and vertue thereof, firſt, to the materiall Croſſe, whereon hee ſuffered, and then to bare figures and markes thereof,

τ the headles crosse. The greeke and the latine names of the crosses found in χξϛ.

Fourth reason agreing to the 4 token. Christs due honor with drawen from him and giuen to impertinent figours

and

and last of all, to other curious sophisticall figures & marks, such as ✠ which they call the crosse of *Ierusalem*, and such as this crosse ⊕ which is to be seene vpon diuers old Church walles. Which figures are so degenerat gree by gree from crosses to compasses, crooks and rammald, that altogether they haue no resemblance of Christs passion. Finally, and according to the fift and last token: these crosses were so vniuersally vsed, (that beside their daylie crosings with their right hand on their fore-heads which they call *saining*) all maner of persones behooued to beare and weare, euen visible markes thereof, at apointed times on their fore-heads, or in their hands, such as to be crossed with ashes on their fore heads on *Ash-Wednesday*, and to beare Palme crosses in their hand on *Palme sunday*, otherwise they were thought to be *Heretickes*, and curssed from the cõmunion of Christians: And these excommunicates (as saith the Bull of Pope *Martin* the fift, *Fol.* 134) shall not be permitted to keepe houses or lodging, or to make any blocke or bargaine, or to occupy any traffike or trade of marchandize, or to haue any societie with Christians. Then seeing these crosses agree now with al these fiue tokẽs of the Antichristiã marke, as a litle before χ̃ρ̃ς was proued to do. Therfore, necessarilie these marks of χ̃ρ̃ς and crosses of all kinds, must be the beasts visible markes. Let no man grudge hereat nor grieuously take it, obiecting that we haue made these to be the marks of the Antichrist, which mẽ haue hitherto deuised (as they say) to represent the name of Christ, and his passion. For certainly these same thinges, which not men, but God hath deuised and appointed, howe soone they are misused, they are

Fift reason agreeable to the 5 token of vniuersality

Fore heads crossed on Ash Wednesday.

Palme crosses in their hands on Palme sunday.

Conclusion against crosses.

Præoccupation.

4 Reg. 18.4

Osee.6.7.

Esa. 1. 13.

called by the Spirit of God, abhominatiõs. Appointed not God the brasē Serpēt to be erected, as healthful, but after that it was worshipped it was destroied by † *Ezechias* as damnable? Appointed not God the Sacrifices & incense offerings, & yet saith he in *Osee*, *Misericordiam volui & non sacrificium: I desired mercy and not Sacrifice*: And in *Esay*, *Ne afferatis vltra sacrificium frustra: incensum abominatio est mihi: Bring no more Sacrifice in vaine: Incense is an abomination vnto me?* Seeing the Lord then doth reiect those ordinances which himselfe hath instituted, and calleth them, *Abomination*, when they are abused, how much more ought we to reiect these sophistical marks of χ ρ and crosses of all kindes, such as these † which they call our Lords crosse, and ✠ Saint. *Georges* crosse, and X S. *Andrewes* crosse, and ✠ the crosse of *Ierusalem*, and ✠ the crosse of Dedication, besides the Popes crosse and manie Crosses moe, and esteeme them as abhominable Antichristian badges, whereas we see them not onely deuised by men, but also abused by them in way of sorcerie and magicke: imputiug vnto these naked figures, a vertue and sanctitude in their charmes and exorcisms, as though, the whole vertue of Christ and his passion, were transferred ouer into them. And although they say, that they haue deuised χ ρ, to represent the name of Christ χριστος thereby, and crosses of sundrie kindes, to represent his passion therewith: yet the Spirit of God lets vs see euidently by this text, that he doth reject and cast ouer these their magicall characters and sorceries to themselues againe, as liker to the numeral letters of their name, than to his name, euen liker to χξς than to χριστος and so let none doubt, but

Note to which of these, these marks and crosses be likest.

these

theſe fore-ſaid figures, as they are vſed, or rather abuſed, are the very markes and tokens of the beaſt, agreeing with the fore-ſaid tokens of the text, in all points and properties. So that if any would demande what is the marke that theſe numerall letters do deſigne? theſe very letters capitally, do make the anſwere. χ. χαραγμα. ξ, του ξυλου ς. του σαυρου. *Character ligni crucis*; the marke of the tree of the croſſe.

32. PROPOSITION.

Gog is the Pope, and Magog is the Turks and Mahometanes.

THis is proued three waies, to wit, firſt by the ſignification of the names, ſecondly, by comparison, and thirdly, by their linage: As to the firſt, *Gog* doth ſignifie *Tectum*, that is to ſay, *Couered*: and *Magog* (as *Carion* doeth teſtifie) ſignifieth *De Gog*, or *Detectum*, that is to ſay, *Diſcouered*, as many learned doe affirme, though others eſteeme it rather to meane *de tecto*, *of a couering*, than *detectum*, *diſcouered*. So then, there being in theſe latter dayes, only two great notable and mighty enemies to God: the one, the Pope, a couered enemie and a diſſembling Chriſtian, the other the *Turkes* and *Mahometanes* diſcouered and open profeſſed enemies: It muſt needs be, that, that ſecret enemy *Gog*, is the *Pope*, and the open enemie *Magog*, is the *Mahometanes*. As to the ſecond, like as by comparison *Gog* was an *Iſraelite* borne, the *Iſraelites* then beeing the Church of God. And as *Magog* was a borne *Ethnicke*: ſo is the Pope borne among

Three reaſons.
1 Their names.
Chro. lib. 1 fol. 21.
Two enemies a couered and a diſcouered, the Pope and the Turke.
2 Reaſone. Compariſon,
1 Chro. 5 4
Gen 10. 2

among Christians, which now are Gods Church: And the *Turkes*, and *Mahometanes* are borne *Ethniks*. And again, as *Gog* was of the tribe of *Reuben*, who was accursed for incestuous whooredome. So is the Pope chief of that *Romish* seat, which is called that spirituall whoore, and accursed Idolatresse, with whom the Princes of the earth haue committed Idolatrie, and spirituall whooredome. As to the third, concerning their linage: *Ezechiel* defineth *Gog* to be the chief Prince of *Tubal* and *Meshech*: then read *Ierome de interpretatione nominum, &c.* vpon *Italia* and *Tubal*, and ye shall find of *Tubal* to be descended, *Iberi* or *Iberes*, which he calleth the *Spaniards* or *Italians* in *Europe*, & likewise of *Meshech* to be descēded the *Cappadocians* in litle *Asia*: which all hauing embraced the Christiā faith, did afterward, nil they, wil they, accept the Pope as their supreme head, or chief Prince: & so *Gog* the chief Prince of *Tubal* & *Meshech*, must be the Pope, seeing he is supream head of these *Tubalists* in *Europe* & *Meshechists* in *Asia*. And as cōcerning *Magog*, he was the sonne of *Iapheth*: of this *Magog*, descended the whole *Scythians*, which now are the *Turkes* and *Mahometans*, according to the opinion of all writers. Then by these three reasons (by and besides the whole notes and tokens of the 20. chap. contained in the principall treatise) it appeareth euidently that *Gog* is the Pope, and *Magog* the *Turke*, or *Mahemetick Emperour*.

Gen. 49 4. Apoc. 17 2

3 Reason. Their linage.

Ezech. 38. and 39.

Gen 10. 2.

Conclusion.

33. PROPOSITION.

The armies of Gog and Magog [chap. 20.] are all one with the two aduersarie armies of the sixt Trumpet, or sixt Viall.

This

THis is ſufficiently prooued, by the harmonie of the whole tokens aſsigned by the Text of the *Trumpets* and *Vialles*, and by the text of *Gog* and *Magog*. For theſe of the ſixt *Trumpet* and *Vial*, dwelt beyond and about *Euphrates*, and were kings of the Eaſt: ſo here doeth *Magog*, for that he is prooued lately, to meane the *Mahometanes*. They are there called in the ſixt *Trumpet* foure, as indeed they are foure families, and foure nations of *Mahometanes*: Here likewiſe, are they tearmed the people of the foure quarters or corners of the earth. There were theſe foure nations bound at *Euphrates* til their due time, & then looſed to make war-fare: Here is the Deuill bound from ſtirring them vp or entiſing them, till their due time, and then is looſed to ſtirre them vp to battell. There are theſe *Mahometanes* alone reckoned, to two hundreth thouſand thouſandes of horſemen: Here are both the Armies, euen both *Gog* and *Magog*, compared to the ſea-ſand in number. There, doeth three diueliſh inſpirations (called ſpirits of Deuils) gather & ſtirre vp all thoſe people to battel: here, the Diuel himſelf is looſed to ſtir thē vp to battell. There, doe they conveene to fight in *Armageddon*, which is the mountaine of the Euangell, and landes of the Elect and choſen people: Here, do they compaſſe the whole lands, companie, and armie of Chriſtians, and their elect cities. And finally, theſe foure of that ſixt Trumpet or Viall, are prooued by the fourth propoſition, to be the foure nations *Mahometanes*. The ſame is this *Magog*, prooued to be by the former propoſition. And conſequently, the armies of *Gog* and *Magog*, whom *Sathan* here in this 20. cap. doeth ſtirre vp to warre-fare, are the ſelfe-

Harmonies and tokens.
Apoc. 20.
Their dwelling, Their number of nations.
Bondage and looſing Their multitude.
Diueliſh inſtigation.
Hier de int. nominum.
The place of their battell.
Proued be the 4 and 32 propoſitions.
Concluſion

ſame

same armies of Papists & Mahometanes, that made great wars in the daies of the sixt Trumpet or Viall.

34. PROPOSITION.

The thousand yeares that Sathan was bound. [*Revel. 20.*] *began in An. Christi 300. or therabout.*

FOr proofe hereof, it is euident by histories, that after the continuall and successiue tyrannie of Ethnick Emperours, and last of *Diocletian*, (who in one moneth made seuenteene thousand Martyrs) there arose about this 300. year of Christ *Constantine* the great, a Christian and baptized Emperour, who, and whose successors (except a fewe of short raigne) maintained Christianisme, to the abolishing of Sathans publike kingdome: and therefore, saye wee, this yeare Sathan is bound. Secondly, shortlie after this time, was the first publike and generall godlie councel, holden by the Christians at *Nice*, in the which the Apostolical beleefe was published, the authentick Scriptures authorized: and finally, the true Christian religion so receiued, that all Sathans outward opposition was banished, and his publike tyrannie and kingdome ouercome: although yet, by his Lieutenant the Antichrist, euen then began his dissimulate and hypocriticall kingdome. Thirdly, seeing by the former proposition, *Gog* and *Magog* are the armies of the sixt trumpet and Viall: and these (by the fourth proposition) were loosed about the yeare of God 1296. to make warres. Therefore, about the yeare of God 1296. or rather (as histories precisely report) about the yeare of God 1300. were the armies of *Gog* & *Magog* loosed, & so Sathã was then loosed, to stir them vp to battell: from the which 1300. yeares deduce the thou-

1 Reason. Christianisme did rise and Sathanes tyrannie restrained.

2. Godly councels and good ordinances.

Sathanes hypocriticall kingdome arising.

3. be acount of yeares.

Sathan bound Anno 300. and loosed An. 1300.

sand

sand yeares, that Sathan lay bound, and it will consequently follow, that Sathan was first bound in Anno Christi 300. Fourthly, and for confirmation of the former, the text saith, that how soone the Deuill is loosed, he passeth foorth to stirre vp and seduce, these Papisticall & Mahometick armies of *Gog* and *Magog*, to strife and warre-fare. But in that 1300. yeare, began (by Sathans instigation) that proude strife betuixt them for supremacie, both of them chalenging to themselues the Empire of the whole earth: for Pope *Boniface* the eight, instituted the first Iubilie that yeare, and clothed himself the one day in the Pontificals of a Bishop, & the other day in the robe-royal of an Emperor, & hauing borne before him two swords, proclaimed these words, *Ecce duo gladii hic*: meaning therby, that he was ful Monarch & more thã monarch: For, therby he vsurped to him self vniversally both spiritual & temporal power. Like wise, on the cõtrarie part, that same yeare, the chiefe nations *Mahometanes* crowned *Ottoman* the great, their first Emperour: And so betwixt these contrarie Empires, euer from thencefoorth followed out such vniversal and terrible warres, that the Deuil (doubtles) from that 1300. yeare of God foorth, ran loose among them, stirring vp these warres, and consequently, he lying bound 1000. yeares afore, behooued to begin that bondage, in Anno 300.

Apoc. 20. 7-4 *Reasone the proud- & ambitius ostẽtatiõ of the Pope one the one part.*

The pride and contentiõ betwix the Pope on the one side and Mahometans on the other side begun about the yeere 1300.

35. PROPOSITION.

The Deuils bondage a thousand yeares [cap. 20.] *is no waies elsse, but from stirring vp of vniuersal warres among the nations.*

SOme by this bondage of Sathan, haue sought out to find the visible Church of God a thousand

yeares

yeares pure and vncorrupt, or beleeued that the true Church ſhould enjoy 1000. yeares peace: But the plaine contrary appeareth here by the fourth and fift verſes, where it is meant expreſly, that in the time of theſe 1000. yeares, ſhould the Antichriſtian beaſt raigne, and ſhould ſlay and behead thoſe, that worſhipped not him, nor reucrenced his marke and image, but liued and raigned with Chriſt Ieſus, as true Chriſtians, all theſe 1000. years: and that all the reſt of the people lay dead in his errours: and roſe not there from, till theſe thouſand yeares were expired. And ſo, ſeeing both by this text, theſe Ethnik-like Antichriſtians raigned in this time, as alſo (by the chap. 11, 2.) they poſſeſſed the outward viſible Church: Therefore, could neither the true inviſible Church enjoy peace vnder the Antichriſt, neither yet could that viſible Church be pure and incorrupt during theſe thouſand yeares, but rather after the ſaid 1000. yeares, becauſe it is meant (verſe 5.) that the reſt, who were dead in Antichriſtian errours ſhould not reuiue, or riſe there-from, till after theſe thouſand yeares. And beſide this, it is not ſaid, that the Deuil is bound from troubling the Church of God (which euer he troubleth) but from ſeducing or deceiuing the Gentiles or Nations, which for the moſt part, are taken in the Scriptures in an euil part, for the idolatrous, wicked, and lewde people of the worlde, to whom God here granteth theſe thouſand yeares peace, becauſe they (Revel. 11. 2) doe poſſeſſe the outward and viſible Church, and haue the true inviſible Church lurking vnder their feete, which by their continuall trouble, might alſo be troubled. Then reſteth the affirmatiue part of this propoſiti-

Sathanes publike tyrannie reſtraned, the Antichriſts priuat tyrannie ariſeth.

Note to what end the Deuill is bound.

on, to wit, this bondage of *Sathan*, to be from ſtirring vp of theſe nations, to any vniverſal warre-fare, while the end of theſe thouſand yeares. For proofe whereof, when he was looſed, then (ſaith the text) he paſſed forth to ſtir vp the whole nations of the foure quarters of the earth, *Gog* and *Magog*, to warre-fare and vniverſall blood-ſhed: whereas contrarily, by hiſtories it is found, that al the 1000. yeares præceeding, there were no ſuch hudge imperial armies, nor terrible blood-ſhed as now, whē the whole Papiſts & pretended Chriſtians on the one ſide, againſt the whole *Mahometans* on the other ſide, euen the whole *Occident* againſt the whole *Orient*, vnder the names of *Gog* and *Magog*, were convened in number as the ſand of the ſea, as the text ſaith. So that in compariſon hereof, al ſmall ciuil warres, skirmiſhings, and incurſions, that occurred during theſe thouſand years, were thought nothing but peace, and conſequently thoſe terrible and vniverſal warres, that fell out from this time foorth, were the onely troubles and ſeditions, from entiſing and raiſing whereof, the text meaneth, that *Sathan* was bound and reſtrained all the former 1000. yeares, and not from ſtirring vp of errors, hereſies, martyrdome, & prouinciall warfare.

His actions (after his looſing) ſhewe wherefore he was bound.

Papiſts & Occident againſt Mahometans and Orient.

Concluſion

36. PROPOSITION.

The 1260. yeares of the Antichriſts vniverſall raigne ouer Chriſtians, begins about the yeare of Chriſt 300. or 316. at the fartheſt.

THis is prooued, by reaſons of Gods apparant mercy, and of the Deuils ſubtiltie, and by diuers neceſſarie reaſons of Scriptures confirmed by hiſtories. And firſt, ſeing on the one part, it was meet

for

1. Reasone. the midst betwixt Gods iustice and mercie.

for the iniquities of the world, that sometime a generall Antichrist should come: but on the other part, whileſt as Sathan ranne at libertie, and his kingdome, publikely flouriſhed by the tyrannie of *Ethnick* Emperours, by whom Gods Church was extreamely perſecuted: It was vnmeete at that time, that the Antichriſt ſhould alſo riſe: leaſt on both ſides, Gods Church were vtterly extinguiſhed: and therefore it is not apparant, that God in his mercie would ſuffer the Antichriſtian kingdome to riſe, vntil the Empyre of *Ethnike* Emperours were firſt remooued, and Chriſtian Emperours eſtabliſhed in their place: and ſo Sathans publike tyrannie bound and reſtrained. But this came to paſſe, in Anno 300. that the firſt race of Chriſtian baptized Emperours, is begunne in *Conſtantine* the great: & Sathans publike and imperiall tyrannie ſuppreſſed. Therefore, at this time it is moſt apparant, that God in the temperature of his juſtice & mercie, would rathereſt ſet vp the Antichriſts kingdome, and herewith agreeth the ſaying of Paul, that *he that holdes, muſt holde ſtill a while, till he be taken out of the way or remooued, and then muſt that man of ſinne or Antichriſt come*: meaning, the wicked Emperours that held the Empyre, muſt hold ſtill the ſame till they be remooued, and then ſhould the Antichriſt ſtart vp: & ſo the one enemie of God to giue place to the other, and not both to ſtande.

2 Theſſ. 2.

†*2 Reaſon. The devils craft to tyrannize diſſimulatlie when he was reſtraned publiklie.*

† Secondly, by the Diuels craft and ſubtiltie (herein permitted by God) it is very apparant, that while as his publike tyranny, that he vſed by his *Ethnick* Emperours, was newly extinguiſhed, and himſelfe in a maner, to be bound and reſtrained for 1000. yeares, he would in this his bondage from publike tyrannie,

rather

rather eſtabliſhe the Antichriſt, as his Lieutenant, to vſe diſsimulate tyrannie, rather than at any other time: but this his bondage and Chriſtianiſme of Emperours, beganne about this 300. yeare, by the 34. propoſition. Therefore, about this 300. yeare, it appears rathereſt that the deuil by his ſubtilty, hath ſubſtituted the Antichriſt, and made him to beginne his kingdome. Thirdly, theſe 1260 yeares of the Antichriſts raigne, or three greate daies and a halfe, that the witneſſes or teſtaments of God lyeth dead (which by the fifteenth propoſition are all one date) being ended then (ſaieth the text) *ſhall the tenth parte of the Antichriſtian citie fall, euen the tenth part of all the Abbacies, Monaſteries, Nunries, and Papiſtical policies be deſtroyed.* But ſo it came to paſſe, that neere about the yeare of GOD 1560. theſe Papiſticall policies were deſtroyed in England, Scotland, and in ſome partes of Germanie, France and other countries, euen their large tenth part, from the which 1560. yeare, deduce 1260. for the yeares of the Antichriſts vniverſall reigne, ſo reſts 300. yeares to be the yeare of Chriſt, about the which the Antichriſt beganne his kingdome. Fourthly, *Paul* teſtifieth, that *thoſe that hold, muſt hold ſtil a while til their ſeate be tranſported, diuided, or remooued out of the way, and then ſhal the Antichriſt reueale and open vp his empire, for he ſhall ſit* in their ſeat, *ouer the Church of God, extolling himſelfe as God, &c.* And ſo it came to paſſe, that the *Romane* Emperours ſate that time, & held the empyre of *Rome*; til *Conſtantine*, Emperour thereof, tranſported the ſeate of the empyre to *Bizantium*, which he called *Conſtantinople*, leauing the ſeate of *Rome* to Pope SYLVESTER

Third reaſon. By deduction of yeares.

Ap 11. 13.

2 Theſſ. 2. 4. 7.

4. *Reaſon The Emperiall ſeat tranſported.*

the

the first and his successours, who was the first Pope or Bishoppe that raigned in *Rome* vnmartyred, and the first that euer possessed patrimonie, rent or dignitie, from which time, their kingdome euer hath encreased vntill our daies, and therefore, justlie about his time, which beganne in the yeare of God 313. or thereby, establish wee the beginning of the Antichristian and Papistical raigne. Fiftly, because it is said by *Daniel* & by the *Reuelation*, that he must all the said space, haue power and authoritie ouer the Saints of God, and by *Paul* in the said text, that he must be extolled against all that is called God. Therefore must wee begin our count, at the time of the Popes first power & authoritie, euē his very first coronation, and this was about the yeare of God 316. or thereby: for then *Constantine* Emperour, gaue to the said Pope *Sylvester* the towne of *Rome*, and great landes and dominions there-about, and gaue vnto him the triple Crowne, to be crowned therewith, in token that he made him supreame head ouer all the Churches in *Asia*, *Africa*, and *Europe*, as his gift, contained in the decrees, Distinct. 96. at length proportes, the date whereof is, *Data Romæ. 3. Calend. April. a Constantino Augusto quarto consule, & Gallicano quarto consule*, which date repugneth in it selfe, for wee finde by common writers that *Constantine* his fourth consulship, and *Licinius* his fourth consulship, were together *in anno Christi* 315. or according to *Haloander in anno 316*. But we finde neuer, where *Constantine* and *Gallicanus* were consulles together, neither yet that *Gallicanus* was foure times Consull: Whereby, not onely the date of this gift is vncertaine, what yeare of God it befell, but also, by

Dan. 7. 25, Apoc. 13. 5

5. His authoritie & power then begunne.

Constantins gift to Pope Sylvester.

this

this repugnance, and diuerse other reasons, some thinke this whole gift to be false and fained, yet alwayes in this purpose be it true or false, it is al one matter: for seing they acclaime it as true, and thereat make their beginning: it pertaineth not to vs to reason here, whether their beginning was truelie giuen, or falslie vsurped, but to make the beginning of our compt, where they begin their kingdome: to wit, at the said gift, falling betwixt the yeares of God 300. and 316. whereas the precise yeare thereof, is (as is said) vncertaine. Sixtly, *Hermannus Gigas* writteth, that at the time of that donation there was a voyce heard in the aire, saying, *Hodie venenum infusum est Ecclesiæ*. Also *Maleolus de nobilitate*, and *Nauclerus lib. 2. generatione 11.* saieth that the same words at that same time were written by an hand vpon the wal of the Lateranne palace, in al mens presence, which miraculous voyce and hand, apparantly establisheth and maketh plain to vs, that at this time began the horrible and detestable kingdome of the Antichrist, as a poysonable venome vnto the Church of God. Seventhly, at this time began the first Antichristian marke, proued by the 31. proposition, to be the abused marke of the crosse, which now was induced among Christians, by the fabulous alleageance of two fained miracles: the one that Queene *Helen* the mother of *Constantine*, admonished by an heauenly vision, passed, & did find that very real crosse whereon our Lord suffered: the other that *Constantine* her sonne, fighting against *Maxentius*, saw appeare in the aire, the figure of a crosse with these wordes, *In hoc signo vinces, by this marke thou shalt ouercome*, with which marke and inscription, the *Portugall* ducat

Alwayes bee it true or false, thereat they begin their account of primacy by indictions.

6. A marveilous voyce and vision.

7. The first antichristian marke then began The first fained miracle. The second false miracle.

and ſome other coines of late are imprinted. And therefore here, where the firſt publike and viſible Antichriſtian marke beginnes, eſteeme we iuſtlie the Antichriſtian kingdome to beginne. Eightlie, about this time, beginnes the account of two ſorts of *Indictions*, in place of the olde *Olympiads*: the one, *Indictio Conſtantiniana*, which beginneth *anno Chriſti*. 312. the 24. of *September*, at which time the ſaid Emperour *Conſtantine* ouercame *Maxentius*: The other is *Indictio pontificia* beginning the firſt day of Ianuarie *Anno* 313. which was alſo the firſt yeare of Pope *Sylveſter* the firſt, & firſt Pope vnmartyred, euē that very day & year beginneth the commō account of the papiſticall kingdome, by *Indictions*, and ſo proceedeth for 15. yeares, and then beginneth againe the firſt yeare of a newe *Indiction*, keeping thereby, the exact memorie of the current yeares of their kingdome, within every fiftene, and dating therewith all their papiſtical evidences, even like the Iewes, who keeped compt of the od and current yeares of their *Iubilies*, from their conqueſt of the land of *Canaan*: The number of whole *Indictions*, and of whole *Iubilies*, being more eaſie to keepe account of, nor their current yeares. Therefore, iuſtlie at this firſt yeare of this *Indiction*, and firſt account of their kingdome, beginning at new yeare day in *Anno* 313. which yeare alſo the ſaide *Sylveſter* began, ought wee to begin the Antichriſtian kingdome. So by theſe eight former reaſons, we conclude, that betwixt the yeere of Chriſt, 300. and 316. hath the Antichriſtian and Papiſticall reigne begunne, reigning vniverſally and without any debatable contradiction. 1260. yeares, and ſo (as is ſaid) about the yeare of God. 1560. beganne the firſt

8 *Reaſone the Indictions.*

Firſt ſorte of Indictions,

Second ſort of Indictiōs

Ottoman. Ioſe. Scal. de emendat. temporum.

first publike decay of their policie, and the open repining against their kingdome to their confusion, euer more and more, till first their rents: then their citie of *Rome*: last of al, by Christs owne comming their latter dregges be vtterly extinguished and exterminate, as in the principall treatise, vpon the 17 and 18 Chapters shall be declared.

The progresse of the decay of Rome,

So ends this demonstratiue resolution of all difficulties of the Reuelation, first of al dates and times, and last of the principall termes and matters, as to the meaner termes and smaller matters they are interpreted in the notes of the principall treatise.

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CONCLVSION.

Foure consectaries in the propositions.

1. Each part consectarlie openeth other.

2 That the first part of Apocal. is orderlie.

3. Euerie prophecie is dated.

4. The breuitie of the first part supplied & amplified in the second part.

THen for conclusion, by these interpretatiue propositions, followeth foure things marueilous and notable. First, that the interpretation of euery part of the Reuelation, is accessorie or consectarie to other: that is to say, it is so chained and linked together that euery mysterie opens other to the discouerie of the whole. Secondly, that the first halfe of the booke is orderly, that is to say, it containeth in order of time the most notable accidents that concerneth Gods Church, frō the time of Christs Baptisme succesiuelie to the latter day. Thirdly, that euerie historie propheciedis limited or dated with his own number of yeares. Fourthly and last of al, that whatsoeuer historie is more orderlie and summarlie, than plainly set downe in the first orderlie parte of the booke: the same is repeated, interpreted, or amplified in the last part of the booke: which therefore we call the amplificatiue parte of the booke, diuiding the whole Renelatiō according to the table following before we proceid to the principal mater.

A TABLE

THe *Reuelation*, is a diſcouerie of thoſe notable matters that concerne the Chriſtian Church, from her beginning to the latter day, ſet out by viſions, which Chriſt hath ſhewed to his Apoſtle *Iohn*: And it containeth

A particular admonition, which as an Epiſtle, is directed vnto the ſeuen Churches of litle Aſia, and it containeth

The preface, which ſheweth the director, the receiuer, & to whome the meſſage is directed, ſet out ſpiritually, cap. 1.

The meſſage directed particularly to the Churches of Epheſus, Smyrna, Pergamus, Thyatira, cap 2. And to Sardis, Philadelphia & Laodicea, cap. 3. And it containeth

The reproofe of certaine points of their defection, threatning them to amendement.

The commendation of certain of their godly doings, exhorting them to perſeuerance.

A generall diſcourſe of all alterations, which generally doe concerne or intereſt the Chriſtian Church, from her beginning to the latter day, and it containeth

An orderly part, which deduceth ſucceſſiuely, briefly, & in due order of time all alterations concerning the Chriſtian Church: and it containeth

A hiſtorie of thoſe thinges which were accompliſhed before they were written, expreſſed cap. 4. 5. 6. 7. & beginning of the 8. vnder the termes of ſeuen ſeales.

A prophecie, forewarning all notable accidentes alterations and changes, that concerne the chriſtian Church, betwixt S. Iohn his dayes and the latter day: and it is

Secular, which forewarneth ſuch mutations of earthlie kingdomes, and commotions of Empires as any way concerneth the Chriſtian Church, & this is done in the reſt of the 8. chap. & in the whole 9. chapter, vnder the termes of ſix of the ſeué Trumpets. Hereafter followeth in the tenth chapter, an introduction to the ſeuen thunders, or ſeuen thundering Angels, which are myſteries of the ſeuenth trumpet and latter day.

Eccleſiaſticall, which ſimply and altogether forwarneth the onely progreſſe of Gods true church, and this is done Chap. 11.

beaſtes ſtrife with Gods Church cap. 12 and that Beaſt his tokens and qualities cap. 13. and the progres of his falling, and the riſing of the Evangell to the latter day, cap. 14. and the interpretation of the Beaſtes tokens cap. 17. & the decay of his citie and ſeat, Cap. 18. and the triumph alſo of Gods Church. cap. 19. And finallie is expounded briefly, cap. 20. how Gods publik & priuat enemies, ſtriue againſt other, and both againſt his Church: but at length to their owne wracke and confuſion eternally, Amen.

An amplificatiue part, wherein are more largely ſet downe and expounded thoſe greateſt and moſt notable maters, which were onely ſummarlie, briefly, or obſcurely expreſſed in the orderly part, & this forewarneth the eſtate of the Elect,

on earth by commotions

Eccleſiaſticall, wherin are deſcribed, the Antichriſtian

Secular, which are introduced by preface, ca. 15 & dilated in order, cap. 16. vnder the termes of ſeuen Vials.

in heauen. deſcribed cap. 21. and 22. vnder the terme of new Ieruſalem

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THE SECOND

And principall treatiſe wherein [by the former grounds] the whole Apocalyps or Reuelation of S. IOHN, is paraphraſticallie expounded, hiſtoricallie applyed, and temporallie dated with notes on euerie difficultie, and arguments on each Chapter.

CHAP. I. THE ARGVMENT.

Theſe three firſt Chapters, being in way of Epiſtle, particularlie directed to the ſeuen Churches of ASIA *minor: he declareth in this firſt Chapter (in maner of preface) who is the director of this meſſage, who are the bearers thereof, and thirdlie, to whome the meſſage is directed: confirming the veritie of all by an heauenlie viſion, whereof in the end of the Chapter he yeeldeth the interpretation.*

The paraphraſticall Expoſition.

THis is a booke (*a*) reuealed by IESVS CHRIST, whereby God appointed him to ſhew foorth and open vnto his ſeruants, things that muſt ſhortly bee performed in the laſt daies, the which Chriſt hath ſent his (*b*) Angels to ſhew & reveale to his beloued Apoſtle (*c*) IOHN,

The text.

1 THE reuelation of Ieſus Chriſt which GOD gaue vnto him, to ſhew vnto his ſeruants things which muſt ſhortlie bee done: which he ſent, and ſhewed by his Angel vnto his ſeruant Iohn.

2 Who bare record of the Word of God, & of the testimonie of Iesus Christ, and of all things that he sawe.

3 Blessed is he *that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.*

4 Iohn to the seuen Churches which ar in Asia, Grace be *with you, and peace from him, Which is, and Which was, & Which is to come, and from the seuen Spirites, which are before his Throne:*

5 And from Iesus Christ, which is a faith full witnesse, and *the first begotten of the dead, and Prince of the kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his blood,*

2 Who also is an Euangelist, and therby beareth the record of the word of God, and of the history of our saluation in Iesus Christ, and of all things that he hath seene, both then, and at this time.

3 Blessed is he, that reading and hearing the words of this Prophecie, doeth obserue and keepe, truely the meaning and contents thereof: for shortly, & in this last age of the world must the same be performed.

4 I *Iohn*, vnto the seven Churches which are in litle *Asia*, wish grace and peace from God the Father, who is, and euer was, and who shall come, and abide for euer: and from that holy, and [*d*] one Spirit of God, whose seuen-fold vertues and perfections appeare, euer ministring before the throne of God.

5 And from Iesus Christ, God and Man, who in his owne person, hath borne a faithfull testimonie of the resurrection of the dead, and of all that euer died, hee is the [*e*] first borne, and begotten before all eternitie, and is the first fruits of the resurrection, euen the first among the dead that arose vnto heauen: & he is King & Lord ouer all the princes of the earth: Vnto him therefore, that so hath loued vs, that he hath washed

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vs from our sinnes, by shedding his blood to the death for vs

6 And thereby hath made vs as Kings, to raigne with God his Father and as Priests, to offer vp our daylie prayers and laudings to him: euen vnto that Lord Iesus (I say) be glorie and dominion for euermore, So be it.

6 And made vs kings and Priests vnto God, euen his father, to him be glorie and dominion for euermore, Amen

7 Behold, he shall come to judgement in the [f] clouds, and all men shall see him with their eyes, yea, euen they which wounded and crucified him, and the wicked of all the kinreds of the earth, shall quake and mourne before him, euen verily so shall it be.

7 Behold, he cōmeth with clouds, & euerie eie shal see him: yea, euen they which pierced him through: and all kinreds of the earth, shall waile before him, euen so, Amen.

8 I am the [g] first, I am the last, euen the first, without any beginning, and the last without any ending, saith the Lord God, who presētly is, hitherto euer hath bene, and shall come, & abide in all time hereafter, euen for euer and euer: for I am the Almightie.

8 I am Alpha & Omega, the beginning & the ending, saieth the Lorde, which is and which was, & which is to come, euen the Almightie.

9 And I *Iohn*, your brother in Apostleship, and a partakar of tribulation with you, for the kingdome of heauen, through patience in Iesus Christ was fugitiue in one of the yles of the *Cyclades*, called [h] *Pathmos*, for professing the worde of God, and for bearing the true testimonie of

9 I Iohn, euen your brother, & companion in tribulation, and in the kingdome & patience of Iesus Christ, was in the yle called Pathmos, for the Word of God, & for the witnessing of Iesus Christ,

10 And

10 *And I was* rauiſhed *in ſpirit on the lords day, and heard behind me a great voice, as it had bin of a trumpet,*

11 *Saying, I am Alpha & Omega the firſt and the laſt: and that which thou ſeeſt, write in a booke and ſend it to the ſeuen Churches which are in Aſia vnto Epheſus & vnto Smyrna, & vnto Pergamus & vnto Thyatira, & vnto Sardi and vnto Philadelphia, and vnto Laodicea,*

12 *Then I turned back to ſee the voice, that ſpake with me: & whē I was turned, I ſaw ſeuen golde candleſticks,*

13 *And in the middes of the ſeuen candleſticks, one like vnto the Sonne of man, clothed with a garment downe to the feete, and girded about the pappes with a golden girdle.*

Chriſt Ieſus.

10 And there I was rauiſhed in ſpirit, vpon that day of the week that our Lord roſe frō death, which is the [*i*] Sunday: then heard I behind me a mighty voyce, terrible, and loud as a trumpet,

11 Saying, I am the beginning, and the ending, yea, the firſt before al beginning, and the laſt after all ending: All therefore, that I let thee ſee, write in a booke, and ſend the ſame to the ſeuen Chriſtian Churches, which are in litle *Aſia*, to wit, to the Churches of *Epheſus*, of *Smyrna*, of *Pergamus*, of *Thyatira*, of *Sardis*, of *Philadelphia*, and of *Laodicea*.

12 Then I turned back to ſee him, whoſe voyce I had heard ſpeaking to me: and when I had turned, I ſawe ſeuen ſhining Candleſtickes, bearing the type and figure of thoſe ſeauen [*k*] Churches.

13 And in the middeſt of theſe ſeuen, Chriſt himſelfe in his Deitie, vnder the [*l*] likeneſſe of his Humanitie, arrayed as in [*m*] long garments, betokening, grauitie and wiſedome: and in ſigne of [*n*] diligence and readineſſe, hee was girded with the golden, and precious girdle of veritie, juſtice, and power.

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14 His head and white haires, whiter than wool or snow, importeth his [o] honourable and reuerent antiquitie and age from all beginning: his fierie eyes doe pearce the secrets of all hearts, and terrifie his enemies.

15 His feete are firme and stable to stand, as brasen pillers in defence of his Elect, and are swift and terrible as a consuming fire, against the wicked, and his voice by his preachers is loude and open, as of a multitude of [p] people and waters.

16 And he preserued and keeped in his mightie hand of Protection, the holy [q] teachers and instructers of these seuen Churches, who as stars of heauen, yeelded the light of Gods trueth among them, and out of his mouth, by his teachers, proceded the sword of [r] true doctrine two edged, conquering in his elect on the one side, and subdewing and destroying his enemies on the other side, and in the beautie of his face shined (brighter than the Sunne) the bright light of æternall life.

17 And when I saw his heauenlie majestie, I (lacking strength) fell at his [s] feete as dead: then extended he his mercifull hande, and gentle protection ouer me, comfortably saying vnto me, be not afraide of me, I

14 His head & haires were White as White Wool, & as snow, & his eies were as a flame of fire,

15 And his feete like vnto fine brasse, burning as in a fornace, and his voice as the sound of many waters.

16 And he had in his right hande seuen starres: and out of his mouth went a sharpe two edged sworde: and his face shone, as the Sunne shineth in his strength.

17 And when I saw him, I fell at his feete as dead: then he laid his right hand vpon mee, saying vnto me, Feare not: I am the first and the last,

18 And am aliue, but I was dead: & beholde, I am aliue for euermore, Amen: and I haue the keies of hell and of death.

19 Write the things which thou haſt ſeene, and the thinges which are, and the thinges which ſhall come hereafter.

20 The myſterie of the ſeuen ſtarres, which thou ſaweſt in my right hand, and the ſeuen golden candle-ſtickes, is this, *The ſeuen ſtarres are the Angels of the ſeuen Churches: and the ſeuen candleſtickes, which thou ſaweſt, are the ſeuen Churches.*

am thy Lord, without beginning, and without ending.

18 I roſe to life, and doe liue, though I [*t*] was ſlaine to redeeme you, yea, now beholde, I liue for euermore, Amen: and I haue power ouer death and hell, to open and cloſe the ſame at my will.

19 Write vp therfore theſe things which thou haſt ſeene by viſion, both concerning theſe things that [*u*] are, and theſe things which ſhall come to paſſe hereafter.

20 And be ſure, the ſeuen ſtarres, which by viſion thou didſt ſee in my right hand, and the ſeuen golden candleſticks, are myſtically to be vnderſtood (as before is ſaid) euen the ſeuen ſtarres doe meane the [*x*] ſeuen meſſengers or miniſters, which God hath ſent to inſtruct theſe ſeuen Churches and the ſeuen candleſticks which appeared to thee, doth meane thoſe ſame ſeuen Churches.

Notes, Reaſons, and amplifications.

(a) As God hitherto never left his Church deſtitute of doctrin to inſtruct them, and of prophecies to fore-warne them: ſo here hath his Maieſtie prouided, al the former bookes hitherto of the new Teſtament, to containe the Chriſtian doctrine: & this book of *Reuelation*, to containe the whole chriſtian Prophecie to the worlds end. *Apocalyps* then is a Reuelation, and therefore, is this booke ſo intituled: for that, by the will and ordinance of God, Chriſt hath reuealed the ſame, word by word, as it is written in the

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the text, to his Diſciple *Iohn*, and now doth daily by his holy Spirit, reueile more and more the meaning thereof, to vs in this our age, for the which it hath bene chieflie inſtituted.

(*b*) Here is this booke deſcribed to proceede from God, & come to the ſeuen Churches by foure degrees; Firſt, God giueth the ſame to Chriſt: Secondly, Chriſt ſendeth his Angel, or Angelles bearing commiſsion: Thirdly, the Angel inſtructeth *Iohn*: Fourthlie, *Iohn* writeth the ſame to the ſeuen Churches. Not meaning hereby, that the Angelles onely are appearers to *Iohn*: but ſometime the Father, as chap. 4. ſometime the Sonne, as in this chapter: ſometime the holie Spirit, as chap. 14. 15. and other places: at which times, for confirmation of the ſmaller viſions: the Trinitie in theſe great viſions, ſheweth his vnſpeakable glorie, but in other ſmaller viſions, concerning things to come, the Angels (as ſayeth this text) are made reporters, ſhewers, and expoſiters, as chap. 17. 1. 7. and diuers other parts, as plainely appeareth cap. 22. 8. 16. For hee ſaieth not here, the Angels are ſent to ſhewe all the viſions, or viſions of Gods glorie, for it was the Trinitie it ſelfe that ſhewed it ſelfe, and appeared in his owne viſions, and not the Angels, as hereafter (note *l*) ſhall be ſhewed: But he ſpeakes here, of propheticall viſions, which Chriſt ſaith here, he ſent his Angels to ſhewe.

(*c*) Some haue vnadviſedly impugned the authoritie of this booke, by diuers friuolous conjectures: & among the reſt, becauſe *Iohn* hath ſo often herein named his name, thinking it not agreeable to the Apoſtolike grauitie, to caſt vp ſo oft his owne name: and therefore, eſteeme they rather this booke to be ſet out in his name by others than by himſelfe, for that hee doeth not the like in his Euangell. But contrarie to their opinion, in all the Scriptures, the writers of doctrine, doe not ſo often expreſſe their names, as the writers of prophecie doe: for the doctrine receiues the authoritie of the owne preſent veritie, and of the Spirit of God, but the Prophecy receiues the authority by the author, who is knowne to be a Prophet, whereas otherwiſe, the booke could not be knowne to be true before the performing thereof. Conſider hereupon, *Daniels* prophecie, where ye ſhal find his name more than threeſcore times repeated: yea, in the firſt perſon, ye ſhal find (*1 Daniel*) repeated about nine times, in the 7, 8 9. & 10, chapters, wheras *Iohn* repeateth his name but fiue times in

all this booke. Hereby then no man can gather, but that this booke was written by that ſelfe-ſame *Iohn*, who was both Chriſts beloued Diſciple, and an Euangeliſt. And therefore, ſtileth hee himſelfe here the ſeruant of Chriſt, who hath borne witneſſe of Chriſt Ieſus, of theſe things which he ſaw, as being one of the foure Euangeliſts that wrote the hiſtorie of Chriſt, which with his eyes he ſawe.

(*d*) There is but one holie Spirit, whoſe chiefe functions and graces are deuided into ſeuen: whereof reade the note (*e*) of the fourth chapter. For the better comfort therefore of the ſeuen Churches, to ſupplie their beleefe and weake faith, hee letteth them vnderſtand, that there is ſuch a compleat perfection in Gods Spirit, that it hath as many functions and graces to conſerue them with, as are agreeable to their number of ſeuen.

(*e*) For two cauſes is Chriſt called the firſt borne of all that died: Firſt, becauſe in the Leuiticall Law, the firſt borne, & firſt fruites, or primices, were conſecrated and offered vp vnto the Lord, and ſeeing of all men that euer tooke life and died, onely Chriſt is that firſt fruite, that is offered vp an acceptable Sacrifice to God the Father, as PAVLE teſtifieth, 1. *Cor.* 15. 20. Therefore, he is called the firſt borne, euen in his humanitie figuratiuely, although really many others were borne neere foure thouſand yeares before him. Secondly, in conſideration of his Deitie, euen of that worde, that is God, and long after tooke fleſh: euen in conſideration (I ſay) of the eternitie thereof, becauſe it was before all beginning: Therefore, is Chriſt (who is that word) called the firſt borne among the dead, *Col.* 1. 15. 17. 18. Although not the worde or Deitie that tooke fleſh, but the fleſh it ſelfe died: and ſo in this ſenſe, the being firſt begotten is imputed to Chriſts Deitie, and eternall word, and to die, is imputed to his fleſhlie humanitie, and ſo to Chriſt, as he is fully both God and man, both theſe properties of being the firſt borne, and of dying, are juſtlie appropriate, according to the diuers reſpects aforeſaid.

(*f*) Euen in the clouds he aſcended from hence into heauen, Act. 1. 9. 10. 11. and that way ſhall he returne to iudgement: read hereupon cap. 14. note (*m*) thereof.

(*g*) Of the greeke A, B, C. (in which language this booke was written) *Alpha* is the firſt letter, and *Omega* is the laſt: and

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so God stiling himselfthe first letter and the last of that A,B, C, he both thereby meaneth, as also incontinently subioyneth the meaning thereof, saying, *I am the beginning and the ending.*

(*b*) *Pathmos* is one of the yles, that are called *Cycladet*, lying in *Mare Aegeo*, be-West the coast of *Asia minor*, as *Strabo* witnesseth: He ein hid S. *Iohn* himself from the great tyrannie and persecution of *Domitian*, where he abode vntill *Domitian* died, and that yeare *Anno Christi*, 97. or 99 he wrote this booke in that yle: as appeareth by *Irenaus* and *Eusebius*,

(*c*) The day of rest and godly exercises, while Christs death was celebrated vpon the Saterday, which of olde was the Iewish Sabboth day, but in memorie of Christs resurrection, and victorie ouer death, the Apostolike Church transported the exercises of that day to the Sunday, which was the day of the weeke, that Christ arose vpon, and therefore is called the Lords day: the which day, the people (appearingly conveening to serue God) are desired by PAVLE, 1. Cor. 16, 2. to giue contributions to the poore, & there he calleth it the first day of the week: And so indeed, where the Saterday is the seuenth and last day of the weeke, the Sunday falles to be the first, and is vsed for our Christian Sabboth and day of the Lord.

(*d*) That these seven Candlestickes doe meane these seuen Churches of litle *Asia*, is plaine by the end of this same chapter. Furthermore, how the olde Leuiticall Candlestick was also a figure hereof, is to be said in the fourth chapter, note (*e*) thereof.

(*f*) Because the text calleth this midmost not the Son of man, but like vnto the Son of man: Therefore, some may thinke this not to be Christ, but an Angel bearing the type and figure of Christ, whom Christ had deputed vers. 1. to signifie and represent these things to *Iohn*, and so this Angel, not to be the Sonne of man, but like vnto the Sonne of man: But (after mine opinion) God, who in his second commandement, will haue vs to represent him by no forme, will also represent himselfe to vs by none other, but by himselfe, least we otherwaies being abused, should giue the honour of God to Angels. And certaine it is, that neither wil God be the authour, nor good Angels the instruments, so to illude mankinde: And for confirmation then, that this midmost is Christ, & no Angel, nor other bearing the type of Christ; it is euident, that hereafter he calleth himselfe by the stiles of

Christ

Christ, the *first* and the *last*, *who liueth & was dead*: and finally (cap. 2.18.) he calleth himselfe the Sonne of God: And these titles (I am sure) none in heauen will accept nor vsurpe, except Christ onely, to whom they appertaine. But then may you demande, why doeth not Chirst call himselfe really the Sonne of man, but like vnto the Sonne of man? The answere hereof, making much against Transuostantiation, is therefore to be deduced at length. I say then, that so long as Christ was in this worlde, appearing corporally to man, he stiled himselfe the Sonne of man, as hauing his flesh and humane body conversant with vs: but contrarily, both before his incarnation, as also since his ascension, when euer in all the Scriptures he did visibly appeare to his Saints, his visible shape & apperance, is not called the Sonne of man, but the likenesse of the Son of man, *quasi Filius hominis*, or *similis filio hominis*, as in *Dan.7.13.* & *Dan.10. Reu.14.14.* and in this place, or whersoeuer else: & yet by the whole properties of these selfe-same texts, that same that appeared in vision, is knowne to be Christ, as this same, who here is called the likenes of the Sonne of man, or like vnto the Son of man, is hereafter in expresse tearmes, called the Sone of God: neither maketh this any repugnance or contradiction, to the essential nature of Christ, who is really both the Son of God, & the Son of man, being spoken of Christ, either before his incarnation, or since his ascēsion: for first, becaus his humanity could not be really seen of *Daniel*, before it was conceiued of the Virgin: therefore, *Daniel* saw Christs Godhead, euen that Word that is God, saw he transfigured (for his capacity) into the likenes of a man, or likenes of the Son of man, but not to become man, nor the Son of man, till hee tooke flesh of the Virgin. The like transfiguration is oft read to be also of Angels in the likenes of men, but not in men. Also, secondly, since Christ his ascension into heauen, his humanitie hauing residence onely there, his Deitie being both there, and also euery where: that Deitie (I say) euē after Christs ascension, as before his incarnation, is said here to appeare, not in his humanitie, as the Son of man, but in the likeneſse of the Son of man, for that his humanitie, whereby he is the Sonne of man, is not here, but in heauen, and his God-head which is here, taketh not the flesh of the Sonne of man, but the visible likeneſse of the flesh of man, by such a notable difference, either in the vision, or in the Spirit of the Prophet, that he knew it to be Christ in his Deitie, and not in his

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humanitie, but bearing the figure and likeneſſe of his humanitie. Some vnadviſedly will thinke this, to meane a ſeparation of Chriſts Deitie from his humanitie. But contrarily, we ſay, that Chriſt his Deitie, conjunct in heauen with his humanitie, doeth both make his chiefe reſidence with the ſame, and doeth alſo flowe there-from ouer all the whole world infinitly, as in compariſon, the light beames and ſpiritual vertues of the Sunne, are conjunct in heauen with the corporall and viſible bodie of the Sunne, wherein they haue their chiefe reſidence, & do alſo flow from thence vnto euerie place: Alſo, the ſpirituall vertue and ſight is in the body of the eye, as his chiefe ſeate, and doeth likewiſe flow from thence towarde all things viſible: Can any man ſay, that the beame ſubſiſteth it ſelfe alone, and is ſeparate from the Sunne, or that the ſight ſubſiſts it ſelfe alone, and is ſeparate from the eye, ſeeing the bodie of the Sunne is the verie locall ſeate of light, and the eye of the ſight? No more make we Chriſts Deitie alone to be ſeparate from his humanitie: the more that the Deitie is vniverſall and euery where, and the humanitie locally in heauen: for the Deitie (being euery where) is alſo in heauen with the humanitie, though it likewiſe from thence extendeth it ſelfe, and floweth ouer euery place. So that, for concluſion, the Divinitie of Chriſt, that heere appeared to S. *Iohn*, brought not down his humanitie from heauen, for then he had called that humanity that appeared, the Son of man, as (cap. 2. 18.) he calleth his Divinitie the Son of God: but that Divinity tooke only, in preſence of the Prophet, and for his inſtruction, a ſhape like a man, which therefore, he calleth not the Sonne of man, but the likenes of the Son of man. Hereof then followeth, that ſeeing Chriſt commeth no otherwiſe into the worlde ſince his aſcenſion, than he came before his incarnation, that is to ſay, by his Deitie, and that his Deitie ſheweth not his humanitie, here on earth to his Saints, but onely the likeneſſe thereof (as ſaith the text) and ſo brings not downe his real and naturall bodie from heauen while the latter day: therefore, his real bodie can never be in the Hoſte, nor tranſubſtantiate therein. Further hereof, reade note (ſ) following, and note (d) of the ſecond chapter.

(m) Long garments or gownes were of olde, and to this day worne of Doctors and Senatours, to repreſent grauitie and wiſe-

dome,

dome, as may be seene, that euen in those dayes the Scribes, Pharises, and Doctors of the Law did vse, or rather abuse them: & therefore, are reproached of Christ, *Mar.* 12.38. But here by the right vse and wearing thereof, Christ doth typicallie represent, his wisedom and perfect grauitie.

(*u*) Girding is a signe of readinesse: read *Luke*, 12.35. and *Luke* 17.8. specially, readinesse in execution of iustice, *Esa.* 11.5. *Iustitia cingulum lumborum eius*: *Iustice shall be the girdle of his loynes*, conioyned with power and strength, as *Psal.* 17.33.40. The girdle therfore, that representeth these excellent properties, is said to be of gold: that is to say, precious, and honorable, as likewise is to be saide, *Revel.* 15.6 note (*e*).

(*v*) White haires import also gravitie, wisedome, and age, worthie and due of all reverence, as saith the Poet, *Ovid. Fast.* 5.

Magna fuit quondam capitis reverentia cani.
In old times men much honoured, The old and graue White-haired head.

And seeing these properties of grauitie, wisedome, and honour, as also of antiquitie: belong to Christ, he therefore, for our capacitie, is described with white haires.

(*p*) Waters here may either be literallie taken, or prophetically, as *Revelat.* 17.15. for people: alwayes meaning here the voyce of God to be lowd, open and publique.

(*q*) These seuen starres are in the end of the chapter, interpreted to be seuen Angels or messengers, which are the ministers of the seuen Churches.

(*r*) As the tongue and euill speaking of the wicked, is called the sword of their mouth, *Iob.* 5.15, *Psal.* 56.5. and *Psal.* 58.8. and *Prov.* 5.4. whereby the godly are trapped, deceiued, and oftentimes destroied: So also *à contrariis*, this two edged sword of Christ, in his teachers mouths, is the doctrine of trueth and true discipline, whereby the wicked are confounded, and the godly are conquered, & brought in into Christs kingdome, *Apoc.* 19.15. And for further confirmation that this two edged sword is the true doctrine of God, read *Paul* to the *Hebrewes*, 4.12. saying, *The worde of God is liuely, and mightie in operation, and sharper then any two edged sword*, and *Psal.* 148.6. *And a two edged sword in the hands of the Saints*

(*s*) This vision is agreeable in this, and almost in all points with the vision of the man that was seene by DANIEL, chap. 10.5. and

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therefore, as this is Christ, so is also he whom there *Daniel* sawe: but where he calles him a mã according to the shape he did beare, he againe incontinently interpreteth him, neither to be a man, neither the Sonne of man, but like to the similitude of the Sonne of man. vers. 16. and like to the vision or figure of a man, ver. 18. & this example of *Daniel*, confirmes our former note *l*; where wee prooued Christ, neither before his incarnation, nor after his ascension, to appeare in his humanitie to his Saints, but euer in his Deitie vnder a figure, like to his humanitie: his humane bodie since his ascension, abiding in heauen vntill the latter day: reade hereupon, *l*, aboue written, and the note, *d*, chapter 2. following.

(*t*) Here may some, contrarie to the foresaid notes, *l*, and *f*, induce a sophisme, saying, he who was dead, and reuiued eternally appeared to *Iohn*: But Christ in his humanitie died, and reuiued againe eternally: Therefore, Christ in his humanitie appeared vnto *Iohn*, For opening the deceit of this caption: the *subiect* of the assumption is Christ alone, his *attributum* is to die in his humanity, and to reuiue againe eternally, and therefore neither this his humanitie, nor: ny part of this *attributum* ought to be repeated in the conclusion. but onely the *subiectum* Christ, with the *attributum propositionis* after this forme: Hee who was dead and liueth eternallie appeared vnto *Iohn*: But Christ died in his humanitie, and reuiued againe eternallie. Therefore, Christ appeared vnto *Iohn*. And to the effect that the vulgar capacities may vnderstand these fraudes: This is, as one would say in a familiar example, He who caried this booke to you: wrote the same: But on horsebacke. I caried this booke to you. Therefore on horsebacke I wrote this booke: Whereas the right argument should be this waies disposed: He who caried this book to you wrote the same: But I caried this booke to you on horseback, or rather onely simply: but I caried this booke to you; therefore, I wrote this booke. Praying therefore, the simple to beware of these and the like sophismes, I thought good in this due place, to yeelde this one by way of example.

(*u*) Hereby, and by the writing of the booke within and without mentioned cap. 5. 1. appeares plainely, that not onely there are prophecies of things to come, written in this *Reuelation*, but also histories of such things past, as may be a briefe introduction to the prophecie, as ye shall find (chap. 6.) of the seuen seales, which were

all

all performed, before they were written.

(x) Seeing in the Greeke, all messengers of God are termed by Angels, therefore must these Angels of the seven Churches without all question, meane these ministers or messengers, that God hath sent to teach them, as is proved immediatly by the next chap. where S. *Iohn* is commanded to write to the Angell of the Church of *Ephesus*, of *Smyrna*, &c. This necessarilie, is to the ministers of the Churches, and not to the Angels that S. *Iohn* should write.

CHAP. II. THE ARGVMENT.

The general preface to the seuen Churches, being premitted in the first chap. now in this chap. followes out the particular messages, direct to foure of the saide churches commending their well-doing, and exhorting perseuerance, and reproouing their defection, and crauing their amendement.

The paraphrasticall Exposition.

VNto the Pastour or Minister of the Church of *Ephesus* writ thou & shew that these things saith the Lord Iesus, that holdeth the pastors of these seuen Churches vnder his merciful hand and protection and is present himself in the middest of these his seauen holie Christian Churches.

2 I know thy [a] workes, O Church of *Ephesus*, and the trauel, and patience thou hast for my sake, and how thou detestest, and reproouest all that doe euill, and how thou hast tried out the false Apostles, and hast found them dissembling liers.

The Text

VNto the Angell of the church of Ephesus: write, These things saith he, that holdeth the seuen starres in his right hand & walketh in the middest of the seuen golden Candlesticks.

2 I know thy works & labor, & thy patience, & how thou canst not forbeare thē which are euil, & hast examined thē which say they are Apostles, & are not &

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3 And thou haſt endured trouble patientlie, and for my names ſake, haſt ſtill continued in all godly exerciſes, without fainting or falling backe.

4 Neuertheles, I haue to reproue thee, that thou haſt made [b] defection from that charitable loue, that thou ſometimes had.

5 Remember therefore of that defection, repent and amend the ſame, by taking vp againe thy former charitable doing, or els I wil come ſhortlie in my iuſtice, aud remoue my Church from among you, vnleſſe you ſpeedilie amend.

6 But in this I praiſe thee, that thou abhorreſt the common harlotry and confuſion of the heriticks [c] *Nicolaitans*, which alſo are abhominable in my ſight,

7 Let him that hath iudgement vnderſtand, what Chriſt, [d] ſpiritually appearing, ſpeaketh vnto his Churches: To him, ſaith he, that ouercommeth his tentations, ſhall I giue the foode of euerlaſting life, which he ſhall enioy in the ſpirituall [e] paradiſe of heauen, with God the Father æternallie.

8 And vnto the paſtour or miniſter of the church of the *Smyrniãs*, writ: theſe things ſaith thé Lorde Ieſus who is

haſt found them liers.

3 And thou haſt ſuffered, & haſt patience and for my names ſake haſt laboured, and haſt not fainted.

4 Neuertheles I haue ſomwhat *againſt thee be cauſe thou haſt left thy firſt loue.*

5 Remember therefore frõ whẽce thou art fallen, & repent, & do the firſt works: or els I wil come againſt thee ſhortly, & wil remoue thy candleſticke out of his place, except thou amẽd

6 But this thou haſt, that thou hateſt the works of the Nicolaitans, which I alſo hate

7 Let him that hath an eare hear what the ſpirit ſaith vnto the churches: To him that ouercommeth, will I giue to eate of the tree of life which is in the mids of the paradiſe of God.

8 And vnto the Angel of the Church of the Smyrnians write, theſe

things,

things saith hee that is first & last, which was dead, and is aliue.

9 I know thy workes, and tribulation, and powertie (but thou art rich) and I know the blasphemie of thē, which saye they are Iewes, and are not but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: beholde, it shall come to passe, that the Deuill shall cast some of you into prison, that yee may be tried, & ye shal haue tribulation ten daies: be thou faithful vnto the death, and I will giue thee the crowne of life.

11 Let him that hath an eare, heare what the spirit saith to the churches. He that ouercōmeth, shall not be hurt of the second death.

12 And to the Angel of the Church which

without beginning, and without ending, who suffred [f] death for mans sake, and now liueth æternally.

9 I know thy works, thou Church of the *Smyrnians*, and the trouble that thou endurest, and both thy povertie in spirite, and contemning of worldly riches, but thou hast [g] treasure abiding thee in heauen: I knowe also the blasphemous intisements that certain dissembled Iewes make vnto you, but they are the very devils disciples, and Synagogue of Sathan.

10 Feare not therefore these persecutions, which you shall suffer: for beholde, I fore-shewe you, it shall come to passe, that the devil shall stir vp his tyrants to persecute and imprison you, that yee thereby may bee tempted, and abide triall, and that persecution shall last ten [h] yeares: but be thou faithful euē to the death of the bodie, & thou shalt be crowned with the glorie of æternall life.

11 Let him that hath judgement, vnderstand what Christ, [i] spirituallie appearing, speaketh vnto his Churches: he that abideth constant, ouercomming his tentations, shall be deliuered from the [k] eternall death and damnation of the soule.

12 And to the Pastour of the

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Church of *Pergamus*, write: Thus saith the Lord Iesus, out of whose mouth proceedeth the two edged sword of true doctrine and sharpe threatnings.

13 I know thy works O Churchof *Pergamus*, and what wicked companie you dwell among, euen among those where Sathā hath set his throne and yet you worship my Name, and haue not denyed the true Christian faith, in the dayes of the greatest persecution, when your [*l*] Pastour *Antipas*, my faithfull martyr was slaine by those tyrants among you, in whome Sathan dwelleth.

14 But I haue certaine offences to lay to thy charge, because thou entertainest them, who teach to eat things sacrificed to idols, & commit whoredome, as *Balaam* did [*m*] teach *Balac*, to put out their beautiful whoores of *Moab*, with their glistering sacrifices to idols, and allured the children of *Israel* both to eat of their idolothyts, and also to commit fleshlie whoredome.

15 Euen so you entertaine them among you, that maintain the like doctrine of the *Nicolaitans*, who confusedly make wiues, and al other things to be common, whose doctrine is abhominable in my sight,

is at Pergamus, write, This saith hee, which hath the sharpe sworde with two edges.

13 I know thy works and where thou dwelleſt, euen where Satās throne is, & thou keepeſt my name, and haſt not denied my faith, euen in thoſe days when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.

14 But I haue a few things againſte thee, becauſe thou haſt there them that maintain the doctrine of Balaam, which taught Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eat of thinges ſacrificed vnto idoles, and commit fornication.

15 Euen ſo haſt thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

16. Re-

16 Repent thy ſelfe, or elſe I will come vnto thee ſhortlie, and will fight againſte them, With the ſworde of my mouth.

16 Repent and amend thy ſelfe hereof ſhortly, or els I will ſuddainlie come againſt thee, & will ouerthrow them with the devouring ſworde of my threatnings.

17 Let him that hath an eare heare What the ſpirit ſaith vnto the Churches. To him that ouercommeth, Will I giue to eat of the Manna that is hid & Will giue him a White ſtone, and in the ſtone a newe name Written, Which no man knoweth, ſauing he that receiueth it.

17 Let him that hath judgement vnderſtand, what Chriſt, ſpirituallie appearing, ſpeaketh vnto his Churches: To him (ſaith he) that overcommeth his tentations, will I giue my ſelfe, as food to his ſoule, who am the true, ſpirituall and inviſible [n] bread of life, that came from heauen: And as the ancients gaue a [o] white ſtone in token of victory and freedome: ſo ſhall I, who am the true corner ſtone, giue my ſelfe to dwell in him, & he in me, euē that ſtone ſhal he haue, which is intituled by my newe and ſauing name of Ieſus, which none [p] doeth rightly know, but hee that receiueth ſaluation thereby.

18 And vnto the Angell of the Church which is at Thyatira Write, theſe things ſaith the ſonne of God, which hath his eies like vnto a flame of fire and his feete like fine braſſe.

18 And vnto the Paſtour of the Church of *Thyatira*, write: Theſe things ſayeth the [q] Sonne of God, the fierie flame of whoſe eyes ſeeth the ſecreets, and terrifieth the thoughts of all hearts: and whoſe feete are firme and ſtable to ſtande, as braſen pillars, in the defence of his Elect.

19 I know thy Works and thy loue and ſer-

19 I know thy workes, thy charitable loue, thy true ſeruice, thy liuely

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faith, & thy great patience, and that thy good & holy works do increase, and grow moe in the end, than they were in the beginning.

20 Notwithstanding, I haue certain offences to lay to thy charge, in that thou suffereſt the diueliſh woman Iezabel (who calleth her ſelfe a Propheteſſe) to teach and ſeduce my ſeruants entiſing them both to the filthy whooredome of the body, and to [r] ſpirituall whoordome with idols, in eating of their Ethnick ſacrifices, and idolothytes.

21 And I haue forborne her for a ſeaſon, giuing her leaſure and ſpace to repent, and amend her whooriſh idolatrie, but ſhe repented not.

22 Beholde, I ſhall cauſe her [ſ] buske and ſet out all her idolatrous entiſements, and thoſe that goe awhooring after her idolatries ſhall be caſt with her, into moſt extreame affliction: vnleſſe they repent them of their wicked workes.

23 And her [t] idolatrous children ſhall I deſtroy to the death: and all the Churches ſhall know that I the Lord, am he, which ſearcheth out the deſires of the mind, and ſecretes of the heart, and I wil reward euerie one of you according to your deſeruings.

nice, and faith, & thy patience, & thy works, & that they are moe at the laſt than at the firſt:

20 Notwithſtanding I haue a few things againſt thee, that thou ſuffereſt the woman Iezabel, who calleth her ſelfe a Propheteſſe to teach & to deceiue my ſeruants, to make thē commit fornication, and to eate meates ſacrificed vnto idols.

21 And I gaue her ſpace to repent of her fornication, and ſhee repented not.

22 Behold I wil caſt her into a bedde, and them that commit fornication with her into great affliction, except they repente them of their works.

23 And I wil kil her children with death: and all the Churches ſhal know, that I am he which ſearch the reines and heartes:

and

and I will giue vnto euery one of you according vnto your works.

24 And vnto you I say, the rest of them of Thyatira, as many as haue not this learning, neither haue knowne the deepnes of Sathan, (as they speake) I will put vpon you none other burthen.

25 But that which you haue already, hold fast till I come.

26 For he that ouercommeth, and keepeth my works vnto the end to him will I giue power ouer nations,

27 And he shall rule them with a rod of iron and as the vessels of a potter shall they bee broken: euen as I haue receiued that power *of my father.*

28 And I will giue vnto him the morning starre.

29 Let him that hath an eare heare what the Spirit saith to the Churches.

24 And vnto you I say, euen vnto the rest of them that are of *Thyatira*, so many of you as haue not embraced this diuelish doctrine, nor learned that profound knowledge (as they terme it) of *Sathan*, I will lay vpon you no [*u*] burthen of other traditions.

25 But that which I haue already teached you, that keepe and hold fast and sure, till I come againe, to judge the world.

26 For to them that do ouercome their tentation, & perseuere in good workes, keeping my precepts to the end, will I giue power to raigne and triumph with me ouer all the wicked [*x*] nations.

27 And I in them, and they in me, shall subdue these wicked vnder the scepter of our seruitude, and as potshardes, so shall these be broken and destroyed, euen of me shall they haue power, as I haue receiued that power of God my Father.

28 And I shall giue vnto them the light of the Evangel, and shal adorne them with the morning beames, of the Sonne of justice.

29 Let him that hath judgement vnderstande what Christ, spiritually appearing, speaketh vnto his Churches.

Notes

Notes, Reaſons, and Amplifications.

(*a*) Such is the mercie of God, that theſe good workes that we acknowledge, to be done by his holy Spirit, working in vs, he imputes them to be our workes. But contrarily, let the preſumptuous man aſſure himſelf, that if he eſteem theſe good works to be of himſelfe, GOD in his iudgement ſhall let him finde, to his confuſion, that onely God is good (Marke. 10,18) and that no goodneſſe is in man, *ibid.* And that all fleſh is ſubdued to ſinne (Rom.3 9.10) Woe therefore, to him who otherwiſe preſumptuouſlie iudgeth.

(*b*) Hereby learne, that a great number of good works are not ſufficient, but God requireth at our hand, that we preaſſe by all meanes poſsible, to attaine to a perfection in everie good worke, as Chriſt teſtifyeth, (Matth.5.48) ſaying, *Be ye alſo perfect, as your Father in heauen is perfect.*

(*c*) The *Nicolaitans* were heretickes, affirming wiues, and all things to be common. Hereof read more amplie the note (*m*) following.

(*d*) This Spirit that ſpeaketh to *Iohn*, and to the Churches, is neither an Angel, neither the perſon of the holie Spirit, but Chriſt himſelfe: for this ſame Spirit that ſpeaketh, calleth himſelfe immediatlie the Firſt and the Laſt, and he who died, & liued againe, (verſ.8.) and the Sonne of God (verſ.18) Where note, that he therfore, being Chriſt, calleth here himſelfe a Spirit, becauſe he appeared not to *Iohn* in his humanitie, but ſpirituallie in his Deitie, vnder a ſhape, like to the Sonne of man (as ſaith the text, cap.1.13. and not in his perfect ſhape of the Sonne of man: Of this read the notes (*l*) and (*s*) of the firſt chapter.

(*e*) Paradiſe literallie in the Scripture, is that part in the earth, wherein *Adam* was firſt placed: But there is a ſpirituall taking of Paradiſe, called the Paradiſe of God, taken for that ioye in heauen, which the elect ſoules, and glorified bodies doe poſſeſſe: read thereupon Luk.23. 43. and 2. Cor.12.4.

(*f*) Chriſt, in the text of the former note *d*, calling himſelfe a Spirit, becauſe he appeared not to *Iohn*, by his humanitie (as there is ſaid) yet doeth Chriſt here ſpeake of his humanitie, how it died, and roſe againe, although his Deitie vnder an humane ſhape, and not his humanitie it ſelfe, did then appeare to *Iohn*.

(*g*) How gladlie worldlie pouertie is to be imbraced for riches

in heauen, Christ teacheth, Mat. 19. 21. and Mat. 6. 19. 20. 21.

(h) How among the Prophets, daies doe meane yeares, is prooued by our first proposition, and so these ten daies are ten yeares, euen the last ten yeares of *Traianus* raigne, wherein was great persecution, beginning that yeare, that *Ignatius*, teacher of *Antiochia*, and this S. *Iohn* his disciple was martyred, *Anno Christi*, 109 and continuing vnto the year of Christ 119, that *Hadrian* the Emperour began his raigne.

(i) How this Spirit that speakes, is simply no Spirit, but Christ, who is both flesh and Spirit, consider the notes *f* and *d* aboue written, and *l* and *f* chap. 1.

(k) Here, and Apoc. 20. 6. 14. and Apoc. 21. 8. mention is made of the second death, meaning two deaths, to be euen the death of the bodie, which oftentimes in the Scriptures is called a sleep: & the death of the soule, which is eternall damnation. This same distinction vpon the cõtrary part ye shall finde in the scripture of the soul, or life, taking it in the first signification for the soul & life that liueth here: and in the second signification for the soul & life that liueth eternally, as Mat. 10. 38. & 16. 25. Also two resurrectiõs you shall finde mentioned in the Scriptures, the one in this world from sins and errours, the other at the latter day, when the flesh shal rise again. Apoc. 20. Cõsider therefore, the distinctiõs of these three, death, life, & resurrectió, when in the Scripture they occur.

(l) *Antipas* (saith *Aretas*) was the pastour & minister of this same Church of *Pergamus*, by whose example of martyrdome, Christ here exhorteth the rest of that Church to constancie.

(m) By, and besides the common Ecclesiasticall histories, which do describe the heresie of the *Nicolaitanes*, to be, in that they esteeme wiues & al things common: Here *S. Iohn* doth also set out their confused opinion and double whoordome, by example and comparison to the wicked Prophet *Balaam*, who deuised a way to entise the children of Israel to perish by offending God, both in corporal and spirituall whoordom. Num. 25, 1. and Num. 31. 16. So then doubtles, the *Nicolaitans* hath bene a sect, that vsed their wiues and women as common, and spared not to eate the offrings made to idoles, expressely against *Paul*, 1. Cor. 7. and 8. and 10.

(n) That this hid Manna is Christ Iesus, who is our spirituall food, all Christianes must confesse. So then, the bread and the wine in the Sacrament, beeing publike and visible signes, patent

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to our eyes, cannot be that invisible and hid Manna, which is Christ: and so consequentlie, by transsubstantiation, the bread and wine do not become Christs body and blood: but contrarily, that visible Manna, and corporal food of bread and wine, that is taken with our hands, and incorporat in our bodies, and nourisheth our bodies in this transitorie life, betokeneth only, and representeth in the Sacrament, that the glorified and invisible Manna Christ Iesus who is ascended, and hid in heauen, apprehended of vs by faith, and adioyned to vs spiritually, doth nourish our soules to eternal life. And so, for conclusion, that patent Manna, is not this hid Manna by transsubstantiation, as the Papists do iudge: but contrarilie, the visible Manna, doth represent the invisible, and assureth vs of the full fruite and fruition thereof.

(o) *Aretas* reporteth, that the ancients were accustomed to giue a certain white stone to him, that did get the victory in their playes, and games: and therefore, iustly here may be taken for a signe of victory, that Christ doeth giue vs ouer our tentations. Moreouer, among the ancients, they that cleansed or absolued an accused person, did cast in a white stone: and they that filed or convicted him, did cast in a black stone, as *Ovid* testifieth *lib. 15. Metamorph.* in these words,

Mos erat antiquis, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.
Sentence was giuen in ancient times, by stones blacke and white,
The blacke conuicted men of crimes, the other did them quite.

So, in that sense, this white stone may well be taken for the absolution of our sinnes, which Christ giueth to al that victoriously persevere in his faith. In the third sense, himselfe is called the corner stone, Mat. 21.42. And therefore, saith the text, There is written thereon a new name, or rather (as chap. 3. 12) my new name: euen that corner stone representeth Christ Iesus. For as *Iehova* is his old name common to the whole God-hood, in the old testament, so is Christ Iesus his new name proper to his person alone in the new Testament. Where note in Prophecies, that it is no absurditie to take a Propheticall figure in diuerse agreeable senses, as Apoc. 17.9. the seuen heads are both taken for seuen hils, and for seuen kings and gouernements: read that text it selfe.

(p) Whether by the former note, this white ſtone meaneth Chriſt himſelfe, or that victorie and abſolution, that proceedeth from him: ſure it is, that by Chriſt onely obtaine we Chriſt, and all his benefites: and the name of Chriſt and Chriſtians receiue wee thereby, dwelling ſo inſeparablie in him, and hee in vs, that none doe perfectly taſte how ioyfull a thing it is to receiue him, and be participant of his ſaluation, except thoſe that receiue the ſame. This name (Apoc. 19. 12) none is ſaid to know but himſelfe: meaning none to know Chriſt, but the whole bodie of Chriſt, who dwell in him, and he in them: for Chriſt and his members are called Chriſt, 1. Cor. 12. 12.

(q) How this ſonne of God, who alſo ſuffred fleſhlie death, verſ. 8. is in the verſes 7. 11. 17. and 29. called a Spirit, without any repugnance: reade thereupon the notes, *d*, and, *f*, aboue-written.

(r) By this text and the conference hereof with the former 14. and 15. verſes, it is evident, that this *Iezabel* was a falſe *Nicolaitan* Propheteſſe, teaching the verie doctrine of *Balaam* and *Nicolaus*.

(ſ) As the bed is the execution place of whoordom, ſo metaphoricallie, to lay this falſe Propheteſſe in her bed, is as much to ſay, as to ſet her glorioufly at her altar and ſacrifices, among her idols, where is meaned, that if any there, following her idolatries, doe commit ſpirituall whooredome, and eat of her idolothytes, they ſhall periſh with her for euer: Where note, that in the Scripture whoordome is oft taken in a ſpiritual meaning for idolatrie: as Deut. 31. 16. Iudg. 2. 17. and infinit other places. This bed may alſo meane care-bed, or the bed of ſicknes and affliction.

(t) As the children of the true Church are thoſe, who haue bene foſtered vpon the word of life, and ſhall euer retaine the ſame, ſo they that without recouerie, are poyſoned with heretical doctrin, are here called the children of theſe heretikes that haue teached them.

(u) Here doth our Sauiour expreſſely note how ſweet a yoak his yoake is, as Matth. 11. 30. & how to adde vnto the pure & naked word of God, is ſo burthenous, that he himſelfe will adde no farther traditions thereunto, till his latter comming. Seeing Chriſt thé wil adde no more than his ſimple word, by what authoritie doeth men, vnder pretext of Catholikes & Chriſtians, adde to the Chriſtian religion infinite traditions and ceremonies of mens inventions, againſt the which Chriſt ſpeaketh both here, and in

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Marke 7. and Luke 11, and in other places.

(x) Though *to gouerne al Nations with a Scepter of yron &c.* bee a propertie onely assigned to Christ in all the Scriptures, yet in his mercie, he so is in vs, & we in him, that therby we are made heires & partakers with him in his kingdome & glory, & so consequētly also in this preheminence ouer the wicked nations. Of this vnion & communion promised to vs, read Ioh. 14, 20, & Ioh. 17. 21. and Mat. 19. 28. and 25. 34. Rom. 8. 17, & 1. Cor. 6. 3. Apoc. 3. 21. And therefore, in this text, to the same sentence immediatly are subioyned these words, *Euen as I receiued of my father*: meaning, that he giues vs power to reigne ouer the wicked, as he hath receiued that power of his father, &c. And so I allow not this lection: *Euen as I receiued of my Father, so wil I giue him the morning starre.*

CHAP. III. THE ARGVMENT.

The former foure Churches of Ephesus, Smyrna, Pergamus, and Thyatira, being in the former chapter admonished to persevere in their wel-doings, and amend their euill-doings, our Saviour in this chapter, proceedeth with the like admonition to the last three Churches of Sardis, Philadelphia and Laodicea.

The paraphrasticall exposition.

AND vnto the Pastour of the Church of *Sardis*, write: These things saith the Lord Iesus, who hath the seven-fold graces of his holy Spirit, vnited in God-hood with him, and thereby holdeth the Pastours of your seven Churches vnder his protection. I know thy works, O *Sardis*, thou beareſt the [a] name, that thou liuest in me by liuelie faith: but contrarilie, thou and thy faith, are but dead.

The text.

And write vnto the Angell of the Churche, Which is at Sardi, these things saith hee, that hath the seven Spirits of God, and the seven starrs. I know thy works, for thou hast a name that thou liuest, but thou art dead.

2 Be awake & ſtrẽgthen the things which remaine, that are readie to die: for I haue not found thy workes, perfect before God.

3 Remember therefore, how thou haſt receiued and heard, and hold faſt, and repent: If therfore thou wilt not watch, I will come on thee as a thiefe, and thou ſhalt not knowe what houre I wil come vpon thee.

4 Notwithſtanding thou haſt a few names yet in Sardi, which haue not defiled their garments: and they ſhall walke with me in white for they are worthie.

5 He that ouercommeth, ſhalbe clothed in white aray, & I will not put his name out of the booke of life, but I will confeſſe his name before my Father, and before his Angels.

6 Let him that hath

2 Awake from thy ſlouthfulneſſe, and by godly exerciſes ſtrengthen and quicken vp againe, the ſmall ſparke of faith, which as yet is in thee, but is in danger vtterlie to be extinguiſhed for I haue no wayes found thy works to bee perfect before God.

3 Remember therefore, the doctrine that you receiued, and heard, and cleaue faſt thereunto, and repent thy ſweruing therefra: for if thou wilt not repent, & bee wakened from ſinne, I ſhall come as a [b] theefe vnawares vpon thee, and ſhall ſpoyl thee of all my benefites, and thou ſhall not knowe the houre nor time when I come.

4 Nevertheleſſe, I know yee haue a certain in *Sardis* with you, knowne to me by name, which yet haue not defiled their bodies, and theſe ſhal walk with me in the purity and regeneration of the body, for I haue accepted them as worthie thereof.

5 He that overcommeth his tentations, ſhall bee cloathed with a pure and glorified bodie, and I will not blot out his name from among the liuing, but I will advouch him by name, as mine owne before [c] God, and his holy Angels.

6 Let him that hath iudgmẽt, vnderſtãd what Chriſt ſpiritually appearing

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speaketh vnto his Churches.

7 And vnto the Pastour of the Church of *Philadephia*, write: These things sayeth the Lord Iesus, who is holy and true in all his sayings, and hath the key of the spiritual [d]house of DAVID, euen his holy Temple & church, to open vp the true doctrin thereof which none thereafter shall be able to obscure: & to close vp the mysteries thereof, which none, but by him, shall be able againe to open vp.

8 I know, O Church of *Philadelphia*, thy good workes: Behold I haue made to thee an open accesse to the knowledge of mine Evangell, and none shall be able to close vp or hide the same from thee: for thou art strong [e] in a part, and hast firmelie kept mine holy word, and hast neuer denyed my Name.

9 Behold, I wil make these pretended Iewes, who are indeed the [f] Sinagogue of Sathan, and are no true Israelits, but doe teach lies: Beholde, (I say) I shall make these, that now would seduce and trouble thee, to come, and fall downe penitent [g] at thy feet, yeelding reuerence vnto thee and worship vnto mee, when as they shall know that I haue loued thee.

10 And because thou hast kept my precepts & holy word, with patience

an eare, heare what the Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, these things saith he that is holie & true which hath the key of David, which openeth and no man shutteth, and shutteth and no man openeth,

8 I know thy workes: beholde, I haue set before thee an open doore and no man can shute it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Beholde I will make them of the Synagogue of Sathan, which call themselues Iewes and are not, but doe lie: behold, I say, I will make them, that they shall come and worship before thy feete, and shall know that I haue loued thee.

10 Because thou hast

kept

kept the worde of my patience, therefore, I will deliuer thee from the houre of tentation which will come vpon all the worlde, to trie them that dwell vpon the earth.

11 Beholde I come shortlie: holde that which thou hast, that no man take thy crown

12 Him that ouercommeth will I make a pillare in the Temple of my God, & he shall goe no more out: and I will writ vpon him the name of my God, and the name of the citie of my God, which is, *the newe, Ieruſalem, which commeth down out of heauen from my God, and* I will write vpon him *my newe name.*

13 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches.

14 And vnto the Angell of the Church

and conſtancie, therefore, I will deliuer thee in the time [b] of triall and perſecution, which ſhall come ſhortly vpon the Chriſtians throughout all the world, whereby their conſtancie ſhall be tried, in all the quarters of the earth.

11 Beholde, it ſhall not be long to my laſt comming, hold therefore, and ſticke faſt to that [i] doctrin that thou haſt receaued, leaſt thy glorious reward and triumphant crowne be giuen to another.

12 Him that here ouercometh his tentations, will I promote hereafter to beare ſpeciall rule in that heauenly Temple and kingdome of God and he ſhall no more ſwerue from me nor wander aſtray, for I will intitle him by the name [k] of a godlie man, and by the name and ſtile of the citizens of Gods heauenlie kingdome and new *Ieruſalem*, euen of that glorious eſtate, that God from the higheſt heauen, ſhall vouchſafe to powre downe on his elect: and finallie, I will ſtile and name him by mine owne newe name, a true Chriſtian.

13 Let him that hath iudgement vnderſtand, what Chriſte, ſpirituallie appearing ſpeaketh to his Churches.

14 And vnto the Paſtour of the Church of the *Laodiceans* write thou,

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These things saith [l] veritie it selfe, euen the Lord Iesus the most faithfull and true witnesse, the [m] original by whom all the creatures of God were created.

15 I know thy workes, O Church of *Laodicea*, that thou art neither simplie ignorant, nor zealous & feruent, according to thy knowledge, I would thou weresť either cold by [n] ignorance, or feruent by knowledge:

16 But because thou art betwixt them luke-warme, and neither a simple ignorant nor a feruent Christian: it must therefore come to passe, that I cast thee out from these whom I professe with my mouth to bee mine.

17 For thou vanteſt that thou art rich, and increased with worldlie goods, and supposeſt that thou haſt neede of no other thing, but thou knoweſt not, how in trueth thou haſt but a wretched and miserable soule, and art poore and indigent of all heauenly treasure, and art blinded with worldly affections, and seeſt not the filthie nakednesse of thy sinnes.

18 I counsell thee therefore, by thy prayers and dailie supplications, to buye and purchase at my hande, the fine and [o] golden treasures of

of the Laodiceans write, These thinges saith Amen, the faithfull and true witnesse, the beginning of the creatures of God.

15 I know thy works that thou art neither cold nor hote: I would thou wereſt colde or hote.

16 Therefore, becaus thou art luke-warme, and neither colde nor hote, it will come to passe that I shall spew thee out of my mouth.

17 For thou seyeſt, I am rich and increaſſed with goods, and haue neede of nothing, and knoweſt not how thou art wreatched and miserable, and poore, and blinde and naked.

18 I counsell thee to buy of me golde tryed,

by

by the fire that thou mayest be made rich, & white raiment, that thou maiest be clothed and that thy filthie nakednes do not appeare: & annoint thine eies with eie-salue, that thou maist see.

19 *As many as I loue, I rebuke and chasten: be zealous therefore and amend.*

20 *Beholde I stande at the doore and knock. If any man heare my voice, and open the doore, I wil come in vnto him, and will suppe with him, and he with mee.*

21 *To him that ouercommeth, will I grant to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.*

22 *Let him that hath an eare heare, what the Spirit saieth to the Churches.*

spirituall graces, that you may bee made rich in heauen, and sute by prayers to be clad with the [p] merit, and innocencie of my passion, that being clothed therewith, the [q] filth of thy sinnes be never discovered: adioyne also to thy dull senses my [r] cleare doctrine, that you may see the way of life.

19 As many as I loue, I doe rebuke and chasten them, bee yee therefore feruent and zealous, and amend your former life.

20 Beholde, I stande euer readie knocking at the doore of your conscience: who so yeeldeth vnto mine admonitions, and opens his heart and minde, by penitence and remorse, I will certainly dwell in him, and will communicate all thinges with him, and he with mee.

21 To him that overcommeth his tentations, will I grant power to [s] sit with me in my kingdome, partaker of my glorie, euen as I ouercame sinne and death, and doe sit with my father in his kingdome and glorie.

22 Let him that hath iudgement vnderstand what Christ, spiritually appearing, speaketh vnto his Churches.

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Notes, Reasons, and Amplifications.

(a) Hereby is to be noted, in what estate & danger of death stand all hypocrites, and these that in name onely are called Christians, whereas God contrarily craveth of vs, that so far as we may, wee ever aspire to perfection in effect, and not in name.

(b) Of this metaphore and comparison of Christ his suddaine comming, and the comming of a thiefe, read his owne words, Mat. 24.43. Luke 12.39. & 1. Thes. 5.2. & 2. Pet. 3.10. and Apoc. 16.15. thereby exhorting vs to continuall watching and attentiueneſſe.

(c) This is a comfortable spur to moove vs publikely, boldly & with constancie to the death, to professe and confesse the name of so worthie a Lord: seeing he before God and his Angelles doeth not spare by name to confesse vs, although we be most vnworthy creatures. Where, note the vnseparable communion betuixt Christ and vs, he doeth here confesse our name: and verse 12. hee writes on vs his name: reade, &c. following.

(d) Hereby plainly doeth it appeare, that the Prophecie of *Esay* 22.20, of *Eliakim*, hath both a literal & spiritual meaning. A literall, whereby it is prophecied, that *Eliakim* the sonne of *Hilkia*, should beare the charge ouer the house of *Dauid*, as was performed 4. Reg. 18.18. A spirituall meaning, prophecied and meaned of Christ the true *Eliakim*, that is to say, the God of the resurrection, or God that rose againe (*ex Hieron. de interpretatione nominum*) who descended of *Eliakim*, Luk. 3.31. Whose father *Hilkia* is here in *Luke*, called *Melcha*. Else were there two seueral *Eliakims* descended of *Dauid*. In this sense, Christ the true *Eliakim* is spirituallie prophecied of in *Esay*, & here expounded in this text, to bear the keies of the house of *Dauid*, &c. meaning, that he beares the spirituall gouernement and censure of his Church, both concerning iudiciall power, as also to open and close, &c. as is before said in the paraphrase.

(e) This litle strength or strongneſſe in a part, being appearingly no great strength, that God had giuen them for their talent: is neuertheleſſe greatly commended of God, because they haue gained there-with, and neither haue lost it, nor the profit and gaine therof, but haue put it to profitable vsurie, according to the parable, Matth. 25. And therefore, most of all the seuen Churches, this Church is alwaies commended of God, and in nothing reproued.

(f) These appearingly were some counterfeit Christians, & al-

ledged

ſedged Iewes, mentioned before, cap. 2. 2. 9. who purpoſed with their hereſies to haue ſeduced theſe Churches from the trueth.

(g) This is a reuerence to be done by them to the Church of *Philadelphia*, and an adoration and worſhipping made at their feet of *Philadelphia*, not to them by way of idolatrie, but to God: & therefore, is it ſubioyned in the text, *and they ſhal know that I haue loued thee*: meaning that they vnderſtanding that I loue thee ſhal therefore reuerence thee, and worſhip mee at your feet, that I may alſo loue them: Otherwiſe it were idolatrie, and not only would not be cauſed by God, but alſo would be forbidden by him, and by his Angels, as is done Reuel. 19. 10. and Reuel. 22. 8. 9.

(h) This was (appearingly) that great and vniverſal perſecutiō, during the laſt ten yeares of *Traianus* raigne, mentioned before, Apo. 2. 10, and note, *b*, thereof.

(i) No rites, ceremonies, traditions of men, nor other burthen, but my ſimple word and ſweete yoke, as before (cap. 2. 24. 25. and note, *u*, thereof) is ſaid at length.

(k) This is an vn-remooueable marke, a perpetual title, & conſtant profeſsion, whereby euen to the death wee are marked, named, and ſtiled by the name of God, godly men, & by the name of his true Church, true profeſſors: yea, & finally, by that name that our Sauiour (who was before al eternitie) had but newly receiued when he was called Ieſus or Saviour, & the only Chriſt: wee are therefore (after his name) called Chriſtians, and made participant of that ſalvation ſignified by that new name, IESVS, in the Newe Teſtament of his blood.

(l) *Amen* moſt commonly is taken for confirmation of a true and certaine thing, but likwiſe it ſignifieth truth & veritie it ſelf, & in that ſenſe it is here taken, & is put as an epithet & ſtile of Chriſt who is the fountaine of all trueth, and trueth it ſelfe, as he teſtifieth, Ioh. 14. 6. *I am the way, the trueth, and the life*: and this ſtile of *Amen*, or trueth, is ſet before, being purpoſed in the following text to ſhew immediatly of his faithful and true teſtimonie & witneſſing.

(m) Hereof read Coloſſ. 1, 15. 16. 17. where ye ſhal find, that God by Chriſt created all things viſible & inviſible, & that Chriſt was before all things, euen before all eternitie, and therefore, is here called the beginning and original of all the creatures of God.

(n) Of men colde in true religion or yet, exceeding hot & fer-

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vent in a wrong religion before their calling, there are infinite examples, that God hath made thé after their calling notable instruments in his Church, & zealous professors: But how dangerous the estate of these luke-warme people is, who, after their calling, are neither hote nor colde, but knowing the truth, do notwithstading liue in a careles mediocrity & idle securitie, Christ testifieth, Luke.12.37. Matth.11.20 Also of the terrible danger of these, read Heb.10.26.

(o) Gods word, wisdome & doctrin, is compared and preferred to golde or siluer, fined in the fornace: read Prov.8.10.11. & Psal. 12.7. So, by this golde so fined, is meant the spirituall riches and treasure of these and all other godly benefites.

(p) These white garments, are not onely our mortified flesh, and regenerate bodies, but euen vnder the termes of garments *Synecdochicè* expressed, is meaned that vniuersall puritie, both of bodie and soule, that wee obtaine, being washed by the innocent blood of Christ Iesus, as is proued by these, who (Apoc.7. had long white robes, who (ibid. vers. 13. and 14.) are said to haue washed their robes, and made the same white in the blood of the Lambe Christ Iesus: and wee know by the Christian trueth, that not particularly our robes, yea, not our flesh onely, but vniversally, both in bodie and soule, we are washed in that blood, and obtaine ful remission of all our sinnes.

(q) Nakednes of it selfe is no villanie, as before the fal, *Adam* had no shame, but a sinful nakednes is indeed vile & shamful, which as God corporally hid to *Adam* with garments of skins after his fall: (Gen.3.21.) So Christ spiritually hid the same, by his white garments of innocencie in his death & passion, wherby our offences are remitted, hid, and washed cleane away.

(r) This sight and eie-salue is spiritually taken (as in Christs parable, Mat.7. 3.4.5. and many other places) for the iudgement and foresight of the mind, and helps thereof, such as studie, diligence, and exercise, which leads vs the right way of saluation: and can therefore, no waies be literallie imputed to the corporal sight.

(s) Here is a comparison, wherof we vile creatures, are not worthie, to him be glorie, that glorifieth the vnworthie: Then as I (saith Christ) haue obtained victory ouer all tentations, & therefore, raigne with my Father: so shal ye also (if ye obtain victory ouer your tentations) raigne with mee eternally. The cause here

of

of, is becauſe we are vnited in him, and he in vs, as the Father is in him, and he in the Father: read chap. 2. 26. and note *x*, thereof.

And here endeth the firſt part of this booke, concerning the particular admonitions to the ſeuen Churches. Now followeth the general diſcourſe to the Worlds end.

CHAP. IIII. THE ARGVMENT.

This viſion the ſpirit of God doth premit, and ſet before the whole prophecie and hiſtorie following, as a moſt neceſſarie thing, to know the true throne of God and his word here in this world, and theſe authenticke bookes and ſcriptures, which teach the ſame, here ſet out in this chapter, before he proceed to declare the tyrannie that the Antichriſt, and his prophane princes are to vſe againſt that holy word and conſtant profeſſours thereof, to the end of the world.

The text.

After this I looked, and behold, a doore was open in heauen, and the firſt voice which I heard, was as it were of a trumpet, talking with mee, ſaying, Come vp hither, and I will ſhewe thee things which muſt bee done hereafter.

The paraphraſtical expoſition.

AFter this I beheld, and loe, the doore of heauenly knowledge was opened vnto me, and [*a*] firſt, I was called, as by the mightie & fearfull trumpet of Gods Spirit, to ariſe from earthly cares, and affections, to high and heauenly contemplations, that I might ſee thoſe things that hereafter ſhould come to paſſe.

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2 Then was I immediatlie rauished in spirite, and did beholde and contemplate the heauenly [b] throne and temple of God, set here among his faithfull, and in that throne, God by his word erected in honour, and set in authoritie.

2 *And immediatlie, I was rauished in the spirite, and beholde, a throne was set in heauen, and one sate vpon the throne.*

3 And this maiestie of God (though in him selfe he be pure, bright and shining) yet in our dull apprehension it seemeth darke and mixed with mysteries, as the Iasper stone is mixed with vaines and spottes, which our eies can not pearce: neuertheless, that weake apprehension is euer increasing flourishing, and continuing greene, as the Iasper, holding fresh, and recent the memorie euer of Christs blood and passion, represented by the bloodie and fleshie hew of the *Sardine*, and this inferior throne of Gods maiestie, is circled so about with the couenant of his [c] protection, as a rainebowe, that whosoeuer shall approach to his Maiestie, are vnder the wings of his protection, for this couenant of protection, proceedeth from the throne & maiestie of God, as the *Smaragdus* hath his beginning and growing from the *Iasper teste Cardano de variet. lib. 5. cap 18. de Paspide.*

3 *And he that sate, was to looke vpon, like vnto a Pasperstone, and a Sardine, and there was a rainebow round about the throne in sight like to an Smaragde.*

4 And round about, and on euerie

4 *And round about*

the

the throne were foure and twentie seates, and vpon the seates, I saw foure and twenty Elders sitting, clothed in white raiment, & had on their heads crowns of gold.

side is this Majestie of Gods trueth and true religion, compassed, adorned, and set out by the honourable thrones & authorities of the [d] twēty foure authentick books of the old Testament, as wise Senators, sitting and consulting in Gods cause, clothed all in puritie, for that in thē is found no lie, and crowned with victorie, for conquering, and enlargeing Gods kingdome.

5 And out of the throne proceeded lightenings, and thunderings, and voyces, and there were seven lamps of fire, burning before the throne, which are the seven spirits of God

5 Foorth of this throne and Majestie of Gods trueth, and against the contemners thereof, proceedeth forth shewings of tempestuous troubles, threatnings of warres, and finallie the thundring out of all maner of plagues, in Gods iustice: before this throne and Maiestie of God, brightly shineth the [e] seuen special graces of Gods only Spirit, communicated to all the faithfull.

6 And before the throne, there was a sea of glas, like vnto cristal and in the mids of the throne, & round about the throne were *foure*

6 Before the eyes of his Majestie, the raging seas and stormes of this world, are made fixed and stable as glas, that his elect (though perhaps they slide) yet they shall not be drowned therein: yea these drumlie seas of worldlie tyrants are made cleare as cristall, and the secrets of their hearts discloſed. This holy throne of Gods trueth is adorned within and without, with the perfect testimony of

his

his [*f*] foure Euangeliſts, repleate with the eies of diſcretion, eſpying before them the prophecies of the *Meſſias* to be fulfilled in Chriſt, and eſpying after them that this our *Meſſias* ſhould reigne for euer.

7 The firſt Euangeliſt *Mark* begins his firſt face or leafe, at the voice, crying like a roaring Lyon in the wildernesſe, *Prepare the way of the Lord. &c.* The ſeconde Euangeliſt *Luke*, beginnes his firſt face or leafe, at *Zacharias* his offering incenſe [as it were a bullocke] at the altar, &c. The third Euangeliſt *Matthew* hath his firſt face or leafe, of the genealogie of Chriſt as hee is man. The fourth Euangeliſt *Iohn*, beginnes his firſt face or leafe, at the high and diuine eſſence of Chriſts Godhoode, flying ſo high in his ſtile, that he is compared to an Eagle.

8 Theſe foure as with ſixe winges, betokening threefold haſte and expedition proceede ſwiftlie in their functiõ, opening the hiſtory of Chriſt and making the ſame patent to the eies of the whole worlde: ſo that day nor night, theſe neuer ſtay from vttering Gods praiſe, ſaying, *Holie, holie, holie Lord God almighty, Which was, Which is, and Which is to come.*

9 And as theſe Euangels and their profeſſours doe vtter this glorie: ho-

beaſtes full of eies before and behinde,

7 And the firſt beaſt was like a lion, and the ſecond beaſt like a calfe and the third beaſt had a face as a man, and the fourth beaſt was like a flying Eagle.

8 And the foure beaſts had each of them ſixe wings about him, and they were full of eies within, and they ceaſed not day nor night, ſaying, Holie, holie, holie Lord God almightie Which was, and which is, & which is to come.

9 And when thoſe beaſts gaue glorie, and honour, and thankes to

him

him that ſate on the throne, which liueth for euer and euer.

10 The foure & twentie Elders fel down before him that ſate on the throne, and worſhipped him, that liueth for euermore, and caſt their crownes before the throne, ſaying,

11 Thou art worthie, O Lord to receiue glorie, and honour, and power: for thou haſt created all things & for thy wils ſake they are, & haue bene created.

honour, and thankes to God that liueth for euer, for that hee redeemed vs in Chriſt.

10 The foure and twentie bookes of the olde teſtament by the true profeſſors thereof, kneele down in Gods preſence, and worſhip him that liueth for euer and euer, acknowledging him to be the authour of their triumphant victorie, and glorious crownes ſaying,

11 Thou onely, O Lord, art worthy to receiue glorie, honour & power of all thy creatures, for that thou haſt created all things, and at thy pleaſure & will they ſubſiſte, and to expreſſe thy glorie, they haue beene created.

Notes, Reaſons, and Amplifications.

(*a*) Before any acceſſe to heauenly knowledge, we muſt firſt leaue off all worldly affections.

(*b*) How & why this throne, that here is ſaid to appeare in heauen, is Gods heauenly trueth and true religion, wherby he ſitteth enthronized and authorized among his Saints vpon earth is proued at length in our 17. propoſition.

(*c*) The Rainbow was ſhewed to *Noah*, as a couenant of Gods protection, that the world ſhould no more be deſtroyed by water again. Geneſ. 9. 15. and ſo generallie in myſteries, it is taken for the couenant of protection.

(*d*) Of theſe foure and twenty Elders, and how they mean the foure and twentie authentike bookes of the olde Teſtament,

read

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read the 18. propoſition. Theſe doeth S. *Hierome in prologo Galeato* nominate this way, *Geneſis, 1. Exodus. 2. Leviticus, 3. Numeri. 4. Deuterom. 5. Ioſhua 6. Iudges. 7. Ruth. 8. Samuel. 9. Kings. 10. Chron. 11. Ezra. 12. Heſter, 13. Iob. 14. Pſalmes. 15. Prouerbs. 16. Eccleſiaſtes 17. Song of Salomon. 18. Eſay. 19. Ieremies prophecie. 20. Ieremies Lamentations. 21. Ezechiel. 22. Daniel. 23.* the twelue ſmal Prophets. 24 Theſe ſame 24. ancients, meaning alſo the 24. writers of theſe ſame books are nominate by *Zanchius* this way. *Moyſes. 1. Iob. 2. Ioſhua*, or his conveyer *Eleazar 3. Samuel* writer of the Iudges, *Ruth*, and 24. chapters of the firſt booke of *Samuel. 4. Dauid. 5. Salomon. 6.* theſe two wrot the *Pſalmes*, the *Prouerbs*, *Eccleſiaſtes*, *Cantica cantic.* And they with other Prophets wrote the reſt of *Samuel* and the *Kings. Ezras* wrote the bookes of *Eſdras*, *Nehemia* and *Chronicles 7. Mardocheus 8.* wrote Eſter: *Iſaie 9. Ier. 10. Ezech. 11. Daniel 12.* The 12. ſmall Prophets makes out the number of 24, compleet.

(*e*) Theſe ſeuen Lampes, or ſeuen Spirits, illuminating Gods throne, are the ſeuen ſpecial and principal gifts, graces, and functions of Gods onely Spirite, beſides the innumerable ſmaller benefits therof: of which reade Rom. 12. and 1. Corinth. 12. And this ſeptenarie partition hereof, to be receiued of olde, is evident by the Hymne, *Veni Creator Spiritus*, where after it is ſaid, *Tu ſeptiformis munere, &c.* In theſe ſeuen Lampes, or ſeuen Candleſtickes, cap. 1. or ſeuen grained Candleſticke, ſpecified in Exodus, chapter 25. and chapter 37. is alſo a further ſymbole or figure contained, to wit, both of the ſeuen Churches of *Aſia* to whom Saint *Iohn* wrote (as alſo of the ſeuen Churches that PAVLE wrote vnto. And of the one and twentie Epiſtles and remnant bookes of the new Teſtament, figured by the one and twentie cuppes of the graines, of that Leviticall Candleſticke, with the remanent bowles and flowres thereof: Which Churches, bookes, and Epiſtles are planted and framed, by the ſeuen-folde grace of Gods onely Spirit, and being the firſt lights and lanterns of the primitiue church are therefore here called ſeuen lampes, whereby the throne of Gods word on earth, is illuſtrated and adorned.

(*f*) That theſe foure beaſts be the foure Euangelles, is prooued by our 19. propoſition, including alſo *metonimyce*, the true profeſſours thereof: but how EZECHIEL agrees thereto; & alſo with this Text is to be declared. EZECHIEL therefore, cap. 1, ſeeth theſe beaſts after a more ample maner, different from this Text in

circumstance, but not in effect. For first, in Ezech. they haue foure wings, meaning speede in their future comming: here haue they euery one sixe wings, meaning much greater speed & diligence, in their present function. Secondly, there euery one of them, haue all their foure faces, and the wings of euery one ioyned with others: meaning that everie Evangelist agreeablie teacheth of Christ, borne as a man, sacrificed and slaine as a bullocke, victorious ouer sinne and death as a Lyon: and finallie, rising vp and ascending to heauen as a flying Eagle. And both these four patent faces, and chiefe heads of Christianisme, as also euery smaller head & point of doctrine, of any one Evangelist to be contained in the others, and so one to be all, and all foure to be as one, as true witnesses should be, and therefore, are their wings ioyned, that where one flewe, all flewe, tending all to one purpose and scope: But here in the Revelation, though their faces are separate, there is no repugnance: for they are foure distinct witnesses indeed, but here also, are they agreeable with Ezechiel, in that by this text, they tend all one way, saying al in one voice, *Holie, holie, holie, &c.* Thirdly, there they haue wheeles with them, &c. that is, the armie & congregations of Gods elect, going the waies they go, eschewing the waies they eschew, reposing on the grounds whereon they repose, euen on Christ the ground-stone, for that the Spirit is all one, that is in them, and in vs Gods congregation, euen that Spirit of God that indited those foure beastes and Evangelles, instructeth vs his Armie and Chariots, to fight out valiantly our spirituall battels. So on the other part, the Revelation agreeth herewith, speaking (chapter 5. 11. 12. 13) of infinite number of Saints and creatures, that with these Evangelists praised God. For conclusion, these and al other appearing varieties, & supposed repugnance of scriptures in circumstance, are meere harmonies, and perfect agreements in effect.

CHAP. V. THE ARGVMENT.

As God neuer left his Church destitute of Prophets and prophecies, to comfort and forewarne them against all troubles: So here is described how Christ his Church and throne of his trueth, and true Religion, hath this

booke

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booke of prophecie adioyned: Wherein is set out, what great griefe and dolour it were to the Elect, if they lacked this fore-sight of the good succes & prosperous end of their miseries: for the which cause, Christ here hath revealed this booke of prophecie to his Elect Church: like as on the other part, his whole Saints and elect congregation, doth render him praise and thanks therfore for euer.

The Paraphrastical Exposition.

AND I considered, that onlie in the mercifull hand of the Almightie that sitteth in the throne of his trueth, standeth the [a] revelation of all things done hitherto, or that shall occurre and come to passe hereafter, and that these mysteries were hid and closed from the world, as if they [b] were seuen-foldly sealed.

2 And I perceiued, that although the most mightie Angels of heauen were inquisitiue, and should openlie proclaime, who were worthie to open these sealed mysteries, and to make the same patent:

3 They should finde no creature in heauen, earth, or vnder the earth, worthie or able to open the same, or to fore-see them:

The Text.

AND I saw in the right hande of him that sate vpon the throne, a booke written within, and on the backeside, sealed with seuen seales,

2 And I sawe a strong Angel, which preached with a lowde voice, Who is worthy to open the booke and to louse the seales thereof.

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the booke neither to looke thereon.

4 Then

4 Then I wept much, because no man was found worthie to open and to reade the Booke, neither to looke thereon

4 For the which cause, I (for the whole elect) greatly mourned and lamented, that none was found worthie to open these Evangelicall mysteries of our redemption, and Christian hystorie following thereupon.

5 And one of the Elders said vnto me, Weep not: beholde the Lyon which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the booke, and to loose the seauen seales thereof.

5 Till by one of the twentie foure bookes of the olde Testament, euen [c] by *Genesis* (chap. 49.8.9.10.) wee receiued first this comfort, that out of the tribe of *Iuda* (which was the root and stocke, whereof *Dauid* and *Christ* sprang) should arise a victorious Lion ouer al his enemies, who should be the true *Shiloh* and our *Messias*, in whom all nations should bee blessed, and should be the ladder, Gen. 28.12 by which wee should attaine to heauen, and all heauenly mysteries: so that no secrets, although they were seuen-foldlie sealed, could be latent or hid from him.

6 Then I beheld, and loe, in the middes of the throne, and of the foure beasts, and in the midst of the Elders, stoode a Lamb as though he had bene killed, which had seuen hornes, and seuen eies, which are the seuen Spirits of God, sent

6 And beholde, among these of Gods true Temple and holy religion, euen his foure Euangelistes, and true professours of the foure and twentie bookes of the olde Testament, this came to passe, and was performed in Iesus Christ our Lambe, who was sacrificed for vs, and seeming vtterly dead, did rise againe, and liueth eternally, in [d] seuen-fold power and prouidēce of that only Spirit of God,

which

which is disperſed ſeverallie amongſt the Elect, throughout the whole world.

7 For he is now come fleſhlie into this world, and hath receiued at the handes of his Father, perfect knowledge & revelation of the whole myſteries of our redemption, and hiſtory following thereupon.

8 Which as that immaculate Lambe receiued, and began to open and preach: his whole Elect of the old and new Teſtaments, proſtrate themſelues before his Maieſtie, and reioycing as with timbrels, doe offer vp their vials ful of the heauenly ſmel of their holy prayers.

9 Singing gladly the ioyful [e] ſong of our new redemption in his blood, confeſsing this their Lord, to be only worthie to receiue the doctrin of our redemption, and to open vp the myſteries, and whole hiſtorie following thereupon, for that euen he it is, that hath died for vs, and hath [f] redeemed vs in his blood, and hath reconciled vs to God, and of al the tribes, tongues, kinreds, & nations, he hath gathered vs together.

10 And made vs Kings, and Prieſts to God, and euen with him ſhall wee raigne, while wee are yet in this [ff] earth.

into all the World.

7 And he came, and tooke the Booke out of the right hand of him, that ſate vpon the throne.

8 And whē he had taken the booke, the foure beaſts, and the foure and twentie Elders, fel down before the Lamb hauing euerie one harps and golden Vials ful of odours, which are the prayers of the Saints.

9 And they ſung a new ſong, ſaying, Thou art worthie to take the Booke, and to open the ſeals thereof, becauſe thou was killed, & haſt redeemed vs to God, by thy blood out of every kinred, and tongue, & people and nation.

10 And haſt made vs vnto our God, kings, & Prieſts, and we ſhall raigne on the earth.

11 Then

11 Then I beheld, & I hard the voice of many Angels round about the thron, & about the beasts, and the Elders, and there were thousand thousands,

12 Saying with a loud voyce, Worthie is the Lamb, that was killed to receiue power, & riches, and wisdome, and strength, and honor, & glory, and praise.

13 And al the creatures which are in heauen, & on the earth, & vnder the earth, and in the sea, & al that are in them, heard I, saying, Praise, & honor, & glorie, and power be vnto him, that sitteth vpon the throne, & vnto the Lambe for euermore.

14 And the foure beasts said: Amen, & the foure and twentie Elders fell downe, and worshipped him that liueth for euermore.

11 And I considered the ioyfull voyce also of infinit of Gods holie Angels, that stand awaiting on the throne of Gods trueth, and in defence of his holy religion, and doctrine of the new and olde Testaments, euen thousand thousands beheld I,

12 Professing openly, that immaculat Lamb, that was crucified to be worthie to receiue power, and riches, wisedome, and strength, with honour, glorie and praise.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the sea, euen all that are in them, vnderstood I to yeeld euery one in his owne kind, the like praise, honour, glory, and power vnto that Almightie, that sitteth in the throne of his trueth, and vnto this his immaculate Lambe for euermore.

14 And as the foure Evangelists yeelded thereto their testimonie, the twentie foure Bookes of the olde Testament, euen all the true professours thereof (vnderstanding their Prophecies and expectation of the *Messias*, now compleate) doe prostrate themselues, and doe worship him therefore, that liueth for euer and euer.

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Notes, Reasons, and Amplifications.

(*a*) That by a book is meaned Prophecies, Revelations, and admonitions, consider by the tenth chapter hereof: and Ezech. 3. 1. But in that it was written without & within, it signifieth that it contained patent histories of things in S. *Iohns* dayes, & secret prophecies of things to come after his dayes, among the Christians, as evidently appeareth, Revel. 1. 19. and note *w*, thereof: the like ye shall find in Ezech. 2. 10.

(*b*) That each of these seales doth contain seuen yeares, is prooued by our 9. proposition: but why, and in what respects they are called seales, appeareth to be these causes: First, because (as proposition 9. is said) they are a part of *Daniels* weeks, which indeed, are mysticall and sealed weekes, as saith the Angell, Dan. 12. 9. *These words are closed and sealed.* Therefore, iustly may both these weeks and these seales be called, sealed weeks, or weeklie seales. Secondly, because in the time of these seals opening, containing the space of 42. yeares, the whole seales of our saluation were sufficiently opened by the doctrine of Christ and his Apostles, preached in that time (as *Paul* testifieth, Rom. 10. 18) throughout all the whol world, and in that space the Iewes, and other enemies were brought to confusion. Thirdly, this space of these 42. yeares, is iustly termed by seals, because that short space, in comparison of the rest of the yeares vntill the latter day, which are contained in this booke, is as the time of the opening of the seales of letters, in respect of the longer time in reading the same. Fourthly, as seales must first be opened, ere the letter be read, so these accidents of these 42. first years, being first in time, must first be performed before the rest follow.

(*c*) Although this be *Genesis*, in the which this comfortable promise of the *Messias* is first made to vs, yet all the rest of the 24. Ancients do also prophecie and forewarne the same, which moueth *Iohn* here not to say, only one Elder, but, one of the Elders, as if he would say, the first of them: & afterward, he repeats the same, for all the rest of the Elders, in the 8 and 9. verses: where they say al in one voice, *Thou art worthy to take the booke, & open the seales thereof, &c.* In which saying of this Elder ye shall not sturre, although ye find not these words mētioned word by word in *Genesis*, for Christ & his Apostls cite not their testimonies of the old Testamēt alwaies word by word, as ye shall find more amplie in the note *g*. Ap. 7

d, Amon.

[d] Among the prophets, commonlie hornes are taken for kings, Kingdomes, and powers, as in Dan. 8. and Psal. 74. 4. 5. And eyes are taken for wisedome, prouidence, and foresight, as in Esai 35. 5. and Mat. 7. meaning hereby the princely powers, and wise foresight, that is in Gods holy Spirit: but of their number of seuen, read e, in the former chapter.

[e] That this song is the song of our new redemption, is proued by the words following, to wit: *And thou hast redeemed vs, &c.*

[f] [ff] That this, for this text and other causes, is a vision of Gods throne, not in heauen, but on earth, is proved by our 17. proposition.

CHAP. VI. THE ARGVMENT.

In these two former chapters, being described how God adornes the throne of his trueth and true religion, both with the present doctrine of salvation, and with the propheticall admonitions of all things needfull to bee foreknowne. The first being taught be the 24 Elders, and four beasts, and other books and lamps of the new Testament: This booke of prophecies was adioined in the second place, whereof the first part historicall, now in this chapter, beginnes at Christs baptisme, An. Christi 29. and continueth from thence 42. od yeares, euen to the destruction of Ierusalem, in the yeare of Iubilie in anno Christi 71. vnder the termes of seven seales, whereof the history of six seales is orderlie set downe in this chapter: The rest, to wit, how from the seventh seale, in the year of Christ 71. continueth the seven trumpets or vials, to the yeare of Christ, 1541. and how from thence to the latter day, cotinueth the seuen thunders, in the chapters hereafter following shall be declared. Now first of the seuen seales.

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Historical application. Years of Christ. Paraphrase. The Text.

FIrst Christ in his compleat age of 29. yeares is baptized, beginnes to open and preach the Gospel. In these seuen years *Matthew* writs his Hebrue Euangell, and publisheth it.

29 Sabboth year. *The weeke of the first Seale.*

THereafter I saw when Christe opened the sealed doctrine of our redemptiõ, in this first sealed week. One [a] of the four Euangelistes in the mightie stile of Gods thundring Spirite set out the same, wilingvs to approch & cõsider it

2 And as wee beheld and considered that Evangel, lo, the [b] pure & holy teachers and Apostles, are directed forth, *Mat.28.29. Mar16.15* bearing with them Gods word, shoting the arrowes of zeale to pierce all godlie hearts: & this word of God was crowned with victorie, for it passed ouer all the world, ouercõming and conquering.

3 And as Christ by his Apostles, opened the doctrine of our

A*Fter, I beheld when the Lamb had opened one of the seales, and I heard one of the four beastes say, as it were the noise of thunder, Come and see.*

2 *Therefore I beheld and loe, there was a white horse, & he that sate on him, had a bow and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.*

2 Christ & his Disciples passe out preaching to all nations. Act. 2. 5 the testimonie of the gospell, and true word of God, which by Christes doctrine, miracles, death and glorious victorie ouer death, so touched and mooued the heartes of all the faithfull, that sodainlie it spread, encreased, and triumphantlie it got victory ouer all the world.

3 Nowe after this first seede of the Evangell once sowen, beginneth persecution, about the six and thirtieth yeare of Christe

36 A Sabbaoth or year of rest. *The*

3 *And when hee had opened the second seale I heard the se-*

cond.

cond beaste say, Come and see.

4 And there went out another horse, that was red, & power was giuē to him that sate thereon, to take peace from the earth, and that they should kill one another, & there was giuen vnto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I behelde, & loe, a blacke horse, & hee that sate on him, had ballances in his hand

redemption, in the second sealed week, the second Euangeliſt ſpak out his goſpell, that all men might come & ſee it

4 And that time proceded [c] tyrannous & bloody Magiſtrats, ſitting in the ſeat of tyrannie, to whom power was giuen to perſecute Gods Saintson earth and to depriue them of peace by cauſing al men to kil thē, abuſing ſo the ſworde of iuſtice, that God had giuen them.

weeke of the second seale.

5 And while as the third ſealed weeke, (after Chriſt began to open his doctrin) came, the [d] thirde Euangeliſt wrote foorth his Euangel, that all men might come and ſee the ſame: then beholde there came a deadly plague of famine, and therewith ſuch

43 A Sabbaoth

The weeke

Within theſe seconde ſeuen yeares *Marke* writeth the ſecond Euangel: in comforte of the afflicted Church.

4 And Saint *Steuen* ſuffered martyrdome for Chriſtes ſake, and *Iames* the brother of *Iohn*, likewiſe was beheaded (Act. chap. 7. and chap. 12.) for even then, and from thence foorth, the *Romain* magiſtrates, and Synagogue of the Iewes neuer ſtinted from perſecuting and putting to death by fire and ſworde, all true Chriſtians.

5 Notwithſtanding this perſecution, the Euangel ever more and more, is opened & encreaſed, ſo that within theſe third ſeuen years beginning in the yeare of Chriſt, 43. *Luke* alſo wrote the third Euāgel & publiſhed it. At this this time there fell a great famine vniverſally.

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6 Whereof *Agabus*, prophecied, and foretold to the Euangelists and Disciples, and whole Church, Act. 11. and they contributed among them, and gaue succour to their poore brethrē: in this dearth, the bushell of wheate was sold for fiue accustomed prices, and the bushell of bareley for three: of this dearth sheweth *Suetonius* in *Claudio Cæsare*, and *Dion*, and other: but of the skarsity of other victualles we read not.

7 Then after the 50 yeare of Christ, in this fourth seuen yeares. S. *Iohn* wrote the fourth Euangel and published it, beginning at the description of Christs Diuinitie,

8 Expresselie against certaine Heretikes, for there arose manie in those dayes, as *Cerinthus*, *Nicolaus*, and

of the third seale

50 A Sabbaoth

The weeke of

scarsitie, that victuals were weighed by weight.

6 So that it was foresposen of, and came to passe amōg the midds of the Euangelists and Disciples of the primitiue Church, that the measure of wheat was sold for no lesse than fiue ordinarie prices, and the measure of barley for three ordinarie prices but there was no skarsitie of wine nor oyle.

7 And when the fourth sealed weeke (after Christ first opened his doctrine) came: the fourth Euangelist shewed forth his Euangel, that all men might come and see it.

8 And beholde, at that time came in [e] herisies among the people bringing

6 And I heard a voice in the middes of the foure beasts say a measure of wheat for a pennie, and three measurs of barlie for a pennie, and oyle, and wine hurt thou not.

7 And when hee had opened the fourth seale I hard the voic of the fourth beast say, Come and see.

8 And I looked and beholde, a pale horse, and his name that sate on him was Death, & Hell followed after him, and power was gi-

uen

ven vnto them ouer the fourth parte of the earth, to kill with the sword and with hunger and with death, & with the beastes of the earth.

9 And whē he had opened the fift seal, I saw vnder the altar the soules of them that wer killed for the worde of God & for the testimonie which they maintained.

10 And they cried with a loud voice, saying How long, Lord, holie and true doest not thou iudge and wreakest our blud on them that dwell on the earth?

therewith the death of the soule, & procuring hel & eternal damnation: and through that quarter of the earth, where these heresies raigned, God gaue them over to the sworde, to famine, to death, and to the [f] tyrants of the world.

the fourth seale

57 A sabbaoth.

9 And whē the fift sealed weeke (after Christ firste opened his word) came, then (some newe tyrant being risen) there appeared prostrate before the [ff] iustice seate of God, the soules of them that had bene martyred for the word of God, and for the testimonie of Christ Iesus, which they did bear.

The weeke of the

10 Crying vehemently to God, holie & true, to judge and reuenge their bloode; on these

Ebion, and (in the Acts chapt. 13. and chapt. 15.) Elymas the sorcerer, and certaine Pharisaicall hereticks, and others procuring God his plagues against Iudea, and other partes of Asia, where they resorted.

9 Then in the fift seuen yeares, euen the yeare of Christ 57. arose the tyrant Nero, on whom and on whose bloodie seate, and successours, the blood of Saint Steuin & Saint Iames, martyred by his predecessours; and other Saintes martyred by himselfe,

10 Cryed vp to the heavens to God, to reuēge their blood, vpon these tyrant emperors of this bloody Empire, but as God is euer holie and iust,

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11 So within a shorte space after this, euen whē *Peter* & *Paul*, and others of gods seruāts had likewise suffered martyrdom vnder the same tyrant *Nero*, then powred out GOD his great vengeance on him, his seate, familie, and successours, as followeth,

12 To wit, after the yeare of Christ, 64. euen in the sixt seuen yeares, a great change and defection came in all estates of the *Roman* Empire: for now *Nero* raised great persecutions against the true spirituall professors, to haue vtterly darkened and extinguished the light of the Gospel, as also hee became a vile incestuous tyrant and paricide, a polluter of his whole Empire, and estates thereof, with tyrannie, and with the blood of GOD his Saints, *Peter*, *Paul*, and others.

13 And in that tempestuous persecution *De-*

fift Seale

64 A Sabbaoth. *The weeke of*

that had shead the same vpō the earth.

11 These hath God clothed with his [g] innocencie, & willeth them to abide a litle while, vntil the number of their brethren and fellow-seruāts that must likewise shortly be martyred for the Evangel were also fulfilled.

12 And whē the sixt sealed weeke, (after Christ first opened his worde) came, then is the great empire of the earth shaken, & the Spiritualitie and bright light of the Gospel darkened with persecution, [h] & secular princes & Magistrates now are become bloody murtherers of Gods Saints.

13 And the weak and feeble professors shaken, by that

11 And long whit robes wer giuen vnto euery one, & it was said vnto them, that they should rest for a litle seson vntil their fellow seruants, and their brethrē that should be killed, euē as they were, were fulfilled.

12 And I beheld when he had opened the sixt seale, and loe, there was a great earthquake, and the sunne was as black as sackcloth of haire, and the Moone was like bloode

13 And the starres of heauē fell vnto the

earth

earth as a figtree caſteth her greene figges, when it is ſhaken of a mightie wind.

14 And heauē departed away, as a ſcrolle, when it is rolled, and euerie mountaine and Ile were mooued out of their places.

15 And the kinges of the earth and the great mē, & the rich men and the chiefe captaines, and the mightie men, & euery bondman, and euery free-man, hid them ſelues in dennes, and among the rocks of the mountaines.

tempeſtuous perſecution, fell (as ſhaken fruit) from the true profeſſion, to earthlie ambition.

14 And Gods Church lurketh, as a cloſed letter: wherfore, euen now God ſtirred vp great kingdomes of [k] maine landes, and Ilands to revolt frō the obedience of that Empire.

15 And the kings that wer vnder that great empire of the earth, with the Princes, Tribunes, and members thereof, ſmal and great, free and bond, hid and abſented thēſelues, among obſcure people from their Emperours preſence, and fled vnder the protection of the new headesmen of mightie barbarous kingdōmes.

the

firſt

Seale.

mas (2. Tim. 4. 10) and others weake and feeble profeſſors fel from the true Church, to earthly ambition.

14 So that the true Church of God is forced to lurk in ſecret, for revenge whereof, and of the blood of other martyrs ſhead by other Emperours before: God moueth the kingdomes of *France*, *Spaine*, & Ile of *Britane* to revolt from this tyrant.

15 And theſe kingdomes with the Princes, Tribunes, Conſuls, Senators and people of *Rome*, fled from his tyrannie, and left him and all his race of the *Caſars* blood.

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16 And choſed of a new blood the *Proconſull* of *Spaine*, *Galba*, to be their Emperour againſt *Nero*, wherupon *Nero* (after he had burned his towne of *Rome*, murthered his Senators, mother, & chiefe kinſmē) horribly flayeth himſelfe,

17 That ſame yeare the Emperours *Galba*, *Otho* and *Vitellius* cruellie murther ech other with manie thouſand Romanes, in ſigne and token of Gods angrie face and vnreſiſtable vengeance,

16 Craving the princes of theſe Barbar kingdomes, to raigne ouer them, and to couer them from the horrible tyrannie of theſe Emperours, who repreſented the face of Gods wrath and of Chriſt Ieſus.

17 For the greate day of their wrath, and time of revenge is come, and none is able to with-ſtand the ſame.

16 *And ſaid to the mountaines & rocks Fall on vs, and hid vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe.*

17 *For the great day of his wrath is come, and Who can ſtand?*

Notes, Reaſons and Amplifications,

(*a*) That this beaſt is *Matthew*, the order of time proueth for that in that time, he wrote the firſt Euangel in Hebrue, and therefore is *Matthew* (vnder the terme of a mans face) firſt in order by *Ezechiel* (as is ſaid in our 19. propoſition) and though he be third in *Iohns* former viſion (Ap. 4) for that his Greeke Evangel was third in order, yet here muſt the account be made by his firſt Hebrew Evangel, becauſe it was that work that firſt paſſed out vnto the Iews and Hebrew Church, & began that Chriſtian victory, whereof the text here ſpeaketh. The reſt read in the ſaid 19 propoſition.

(*b*) That by this rider on the white horſe, is meaned the word and teſtimonie of God which his ſeruants do beare and profeſſe, is evident by the 19 chapter hereof.

(*c*) That this red hewe meaneth bloodſhed, read *Eſay* 63. 1 & how perſecution muſt follow Chriſts doctrine read *Mat.* 10. 34.

(*d*) This third beaſt agrees to be *Luke* two waies both for that he wrot his Evangel that time as alſo for that he writes that hiſtorie

in

in his book of the Acts, chap. 11. ver. 28. 29. 30.

(e) This must needs be false doctrine and heresies, which (beside temporall punishments) procured both death and hell.

(f) That these beasts be earthly kings and tyrants, read Ezech. 34. and Dan. 7. and Dan. 8.

(ff) It were vnproper here, and chap. 8. 5. and chap. 9. 13. & chap. 14. 18. to interpret this altar to be Christ, seeing Christ was the sacrifice, that was offered vpon the altar of Gods iustice, for full satisfaction of his wrath. Therefore as the Ark & couerture thereof, doeth represent Gods mercie seat, Exod. 25. So must the altar represent his iustice seat, for that the altar was the place of fire & bloodshed.

(g) This is a metaphore taken frō them, that by the rash furie & ouerthrow of their enemies, haue bene ouertrode, and their garments pudled and defiled and afterward knowne guiltles, are restored to cleane garments, betokening their innocency: reade thereupon, Apoc. 7. 14.

(h) The Sun for the most part is taken for the spiritual estate, be it pure or corrupt, as in Esay 24. 23. & Esa. 30. 26. and here, & in diuers other places: And sometimes also, it is taken for those things good or euill, that are adioyned to the spirituall estate, as, Apo. 12. 1. for the light of the Evangel, and as in Marke 4. 6, 17. for persecution: whereof read the note *i*, in the seuenth chapter following. As touching the Moone, shee is sometime taken for the changeable world, as Apoc. 12. 1 but oftest for the secular estate thereof, as here, & in Esa. in the verses afore said: & that both becausse of the great mutabilitie of that estate, as also becausse al secular lawes and ciuil ordinances, are borrowed from the spiritual Law of God, and ministred to the people as the Moone borroweth her light from the Sunne, and reflexeth the same to the earth.

(i) That starres betoken Gods Ministers, read Dan. 12. 3. and Apoc. 1. and notes *q*, and *x*, thereof. And that heauen betokeneth Gods Church here on earth, consider by Apoc. 19. conferred with the premisses.

(k) Mountaines to meane kingdomes and kings, is euident by Esai chap. 2. where he expresseth the kingdome of Christ, to become erected aboue all kingdomes by terme of *mountaines*: Further the kingdomes of the *Chaldeans* and *Idumeans* are called mountaines, Ier. 51. 25. and Ezech 35. 3.

CHAP

CHAP. VII. THE ARGVMENT.

God hauing in the fift ſeale aboue written, promiſed the reuenge of his Martyrs blood, and in the ſixt ſeale begun the ſame vpon the Romane Emperours, conſenters thereunto: and being of purpoſe to doe the like againſt the Iewes, that were executers thereof: Here in this chapter he ſetteth out how before that deſtruction of the Iewes, in this next plague, and alſo before the whole plagues, that are to come both on Iew and Gentile, in the ſeuen ages following, he will firſt of his tender care, reſerue and marke his owne of euery tribe of Iſrael, ſo that theſe with infinite of the Chriſtian Gentilles ſhall reioyce in that deliuery, and ſhall giue praiſe therefore to God.

The Paraphraſticall expoſition.

AFterward I conſidered, that on all the four quarters of the earth God had his holie [a] Angels ſlaying the Spirits of his wrath, frō blowing foorth as yet their vengeance on maine landes, Ilandes, or people of the world.

2 And I perceaued Eaſterlie [b] towarde *Ieruſalem*, that Chriſte the great Angell, and *day-ſpring from on high*, who hath the (c) ſeales and badges of ſaluation, did by the mightie voice of his worde, commande theſe Angels, who had power ouer the ſaid deſtroy

The text.

AND after that, I ſawe foure Angels ſtand on the foure corners of the earth, holding the foure windes of the earth, that the winds ſhuld not blow on the earth, nether on the ſea, nether on any tree.

2 And I ſawe another Angell come vp from the Eaſt, which had the ſeale of the liuing God, & he cryed with

a lowd

a loud voice to the four Angels, to whom power was giuẽ to hurt the earth and the sea,

3 Saying, hurt ye not the earth, neither the sea, neither the trees, til We haue sealed the seruants of our God, in their fore-heads.

4 And I heard the number of them, which were sealed, and there were sealed an hundreth and foure and fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad, were sealed twelue thousand.

6 Of the tribe of Asher were sealed twelue thousand. Of the tribe of Nepthali were sealed 12 thousand, Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeõ

ing Spirits of the earth: and Ilandes thereof.

3 Saying, Let ye them not hurt the landes, Ilandes, nor the people of the world, till we haue sealed and put the marke of Gods protection [d] patently, vpon all his true seruants.

4 And I heard the number of those that out of [e] all the tribes of *Israell*, Christ had sealed with the profession of his Euangel, and marke of his protection, to be an [f] hundreth fourtie foure thousand.

5 To wit, of the tribe of *Iuda* were marked [f] twelue thousand Christians. Of the tribe of *Reuben* were marked twelue thousand Christians. Of the tribe of *Gad* were marked twelue thousand Christians.

6 Of the tribe of *Asher* were marked twelue thousand Christians, Of the tribe of *Nephtalim*, were marked twelue thousand Christians. Of the tribe of *Manasses* were marked twelu thousand Christians.

7 Of the tribe of *Simeon* were marked twelue thousand Christians, of the tribe of *Leui* were marked twelue thousand Christians. Of the tribe of *Issacar* were marked twelue thousand Christians. Of the tribe of *Zebulon* were marked twelue thousande Christians.

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8 Of the tribe of *Ioseph* twelue thousand Christians: finallie of the tribe of *Beniamin* were marked twelue thousand Christians.

9 Then of the Gentiles I considered the Congregation to be out of number, euen of all kinreds, people uations and tongues, who standing constant before this throne of Gods trueth, and in presence of Christ Iesus clad with the white garmēts of innocencie of heart, and hauing the ioyful palmes of righteousnesse and vpright doing in their handes,

10 Publikelie professed with their mouthes, that all saluation commeth from God, that sits on the thron of his trueth, & from his Son Christ Iesus.

11 Like as all the whole Angels and heauenlie armie of God, that awaites about that throne of Gods trueth, in defence thereof, and of the holie doctrine of the twentie foure bookes of the olde Testament, and foure Euangelistes prostrated themselues before Godes throne, and worshipping him cōfirmed the same.

12 Yelding praise and glorie, wisdome and thanks, with honour, power, and might vnto our God for euermore, so be it.

wer sealed 12 thousand, Of the tribe of Leui were sealed 12 thousand, Of the trib of Issacher Were seled 12 thousād, Of the tribe of Zabulon Were sealed 12 thousand.

8 Of the trib of Iosep were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand.

9 After these thinges I beheld, and loe, a great multitud, which none could number of al natiōs & kinreds, & people & tongues stood before the throne, and before the Lamb, clothed with long white robs, & palmes in their handes.

10 And they cryed with a loud voice, saying Saluation commeth *of our God, that sitteth vpon the throne and of the Lamb.*

11 And all the Angeles stood rounde about the throne and about *the Elders, and the four beasts, & they fel before the throne on their faces & worshiped god. 12 Saying, amē, praise & glory, & wisdom, & thanks & honor, & power & might,* be *vnto our God for euermore Amen.*

13 And one of the Elders ſpake, ſaying vnto me, What are theſe which are arayed in long white robes, and whence came they?

13 And as [g] *Eſay* one of the 24 Elders writing (cap 63.1.) *who is this that commeth from Edom in red garments, from Bozra, he is glorious in his apparell, &c.* I iudged alſo by him, to know what they were that were arrayed in theſe white robes.

14 And I ſaide vnto him Lord thou knoweſt: and he ſaid to me, Theſe are they which came out of greate tribulation, and haue waſhed their long robes and haue made their long robes white in the blood of the Lambe.

14 So I found in him (verſ 9.) that theſe be Gods holie Iſrael, whom he hath brought out of trouble, and redeemed them, and (as chap. 1. 18.) hath made them white as ſnowe, and cleane as woll, though they had bene red as ſcarlet.

15 Therfore are they in the preſence of the throne of God, and ſerue him day & night in his Temple, and he that ſits on the throne will dwel among them

15 And that becauſe (verſ. 16.) *they ceaſed to doe euill, and learned to doe good, &c.* and ſo ſerued God continually, & haue God dwelling among them.

16 They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them nor anie heat.

16 Theſe ſaith he (chap. 49. 10) ſhal no more haue [h] hunger, nor thirſt in their ſouls, nor the burning Sunne, or the [i] heat of perſecutiō to wither thē

17 For the Lamb which is in the midſt of the throne, ſhall gouerne them and ſhal lead thē vnto the liuelie fountaines of waters, and God ſhall wipe away all teares from their eies.

17 For Chriſt, which is in the midſt of his throne & true profeſſours ſhall guid them and lead them to drinke of the liuelie doctrine and fountaines of his ſpirituall waters, and (chap 25 8,) ſhall wipe away the teares of dolour from their eies, and giue them ſpirituall comfort.

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Notes, Reasons, and Amplifications.

(*a*) Correspondent to the foure quarters of the earth, the Prophet here by a propheticall phrase and conformitie of language, setteth downe foure Angels, and foure executers of Gods wrath, whereas they are innumerable. The Iewes also haue bookes of antiquitie, dividing the government of the earth among foure great Angels, and vnder them to be many inferiour Angels: But these assertions being more curious then certaine, or pertinent to vs to know, we leaue this, and returning to the expositon of the text, what these foure Angels and winds be. We say, the foure Angels appeare by the text, to bee good Angels, bearing command ouer these winds, whom we esteem to be euil angels, executers of Gods wrath, at command of the other: for althogh these angels (vers. 2) are forbidden to hurt the earth, yet that inferreth not them to be euill Angels, more than where the like is said to God, *Lead vs not into tentation*: but contrarily, in so far here as of themselues, they stay these winds and blasts of Sathans tyranny, to hurt the earth, they must needs be good Angels, and the winds euil Angels. And whereas these first foure are by the text, ready to hurt, or not to hurt the earth, according as they be commanded of Christ that great Angell. Yet for as much as that hurt seemeth to be executed not by them, but (verse 1.) by these winds, whom they haue power to loose or bind: Therefore, apparantlie, these foure Angels be the good Angels of God, and the foure winds, the spirits of Satan and executers of vengeance.

(*b*) This day-spring or rising in the East, may two wayes be vnderstood, to wit, either as an epithet of Christs, as Zach. 3. 8. and Luke 1. 78. called by *Hierom's* translation, *Oriens ex alto*, &c. Or then it may be vnderstood, that Christ arose vp, & abode Easterlie aboue *Ierusalem*, to seale his Elect Israelites there, with his protection: For *Ierusalem* lieth Easterlie, both from *Pathmos*, where Saint *John* wrote, as also from the Churches of *Asia* to whom he wrote.

(*c*) This marke is a comparison from sheep-heards, who as they marke their sheep, so Christ our sheepheard, marketh vs with the marke of his profession and protection: alluding here to the Symbole of the Passe-ouer. Exod. 12. 22. The like heereof read in Ezech. 9.

(*d*) Christ

(d) Christ marketh vs with no secret marke, but patentlie, in our fore-heads, meaning thereby, that vowablie and with bolde faces, wee must professe the marke of Christians. Saying with S. Paul, *I am not ashamed of the Gospel, &c.* Rom. 1. 16. For who denieth him here, he will denie them in heauen. Matth. 10, 33 and 2. Tim. 2. 12.

(e) Among these tribes, *Dan* is left out, and in his stead is put in the tribe of *Ioseph*, meaning *Ephraim*, *Iosephs* yongest sonne: For *Manasses*, *Iosephs* eldest sonne, is put in for himselfe. Why *Dan* is so left out, the reason appeareth to be, that, that tribe hath bene more accursed than the rest: for by the Spirit of God, it is called Gen. 49. 17, a serpent, or an Adder, and is called a Lyons whelpe, Deut. 33. 22. and for their golden calues and great idolatrie, appeareth by the Prophet *Amos*, 8. 14. that they fell, and neuer rose againe, and so could not be participant of this Christian marke.

(f) The Spirit of God here expresseth the number of an hundreth fourtie and foure thousand, to wit, twelue thousand of euerie tribe, not that euery tribe was equall, or that the number was so in whole thousands without oddes: as if there were neither more, nor fewer, as though we would addict the Spirit of God to resolue and satisfie our curiosities: but the meaning of the Spirit of God hereinto, is to satisfie our comfort, and not our curious scrupulositie, giuing to vs Gentiles, and to the Christian Iewes, that comfort, that whereas we rashlie feare that we be left alone to serue Christ, and that none moe than we of *Israel* are chosen, as *Elias* iudged 3. Reg. 19. 18. and Rom. 11. 3. 4. 5. God will let vs know, that he hath sealed about twelue thousand of euerie tribe: where note for certaintie, that in speaking to men, and in accounting of men, the Spirit of God speaketh after the phrase of men, in reiecting the oddes, and in specifying the perfect or whole number, that is neerest the trueth, in stead of the trueth. And as to this number, no maruell in deede it is, though in the long time of these seven plagues following, there be about 144000. of the Israelites elected Christians of men women, and children, seeing euen besides women and children, and impotent men, there were at once of Israelites in the onely dayes of *David*, thirteene hundreth thousand fighting men. For here is neither meaned that these were all at this one

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time, neither that they were altogether marked at this time, but hereby he meaneth, this to be a time of the beginning of troubles, from the which, alwayes he signifieth hereby, that he will exeme his owne, not only by preseruing them successiuely, as they are borne in the world, but also by bringing their parents for their sakes, through these troubles, that of them they may be procreated. Of these read further, Apoc. 14. 1. and note *a*, thereof.

[*g*] Let none doubt that the 24. Elders do signifie the 24. bookes of the old Testament: although these wordes, here spoken by one of the 24. Elders, be not found word by word, and altogether in any of the bookes of the old Testament: for the testimonies cited by Christ and his Apostles, are not al to be found, word by word, in the old Testament: as the words cited in Matth. 27. 9. out of *Ieremie*, are not to be found together in any one part of Ieremie, and in *Zach.* 11. 12. that sentence is found nerest, but not word by word. Also that Song, which in the Revel. 15. 3. is called the Song of *Moses*, is not to be found word by word in *Moses* Song, neither in any of the fiue bookes of his *Pentateuchon*. The like is to be sene in divers other places of Scripture: For God [as is said in the former note] travels to satisfie our comfort, but not our curiosity. For, although not scrupulously in words, yet substantially in sentences, all spoken here by this Elder, is contained in *Esay*. For first, in describing *who is he that was clad in red garments, &c.* (*Esay* 63.) It followeth of necesity tacitly, that he sheweth what it is also to be clothed in white, seing in this case they are contrarie: For whereas he interpreteth, that, to be clothed in red, meaneth blood-shed, and slaughter: to be clothed in white garments, must meane puritie, innocencie, cleannes, and holinesse: againe yet more amplie, (Esay 1. 18.) is expressed what is meant by cleane wooll, white as snow, and by red crimosin and skarlet, whereas hee saith, *though thy sinnes were as crimosin, and red as skarlet, they shal be made white as snow, and cleane as wool.* So then none can denie, but here *Esay* interpreteth sufficientlie, that to be white as snow, or to be clothed in white garments or in cleane wooll, is to be purged, and made cleane, and holy from sinne. And in like maner, as toward the rest of the sentences spoken here by this Elder, they are all expressely contained in *Esai*, as they are quoted in the Paraphrase, which seing none of the other Elders, or 24. bookes of the old Testament do containe,

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herefore without all doubt, *Esay* is this Elder here meant of.

[b] This hunger and thirst cited by *Iohn* here out of *Esay*, meaneth the hunger and thirst of our soules for the word of God, as is plainly interpreted in *Amos*, 8. 11. 12,

[y] Though the Sunne for the most part, is taken for the light of the Gospell, and for the spirituall estate it selfe: yet, when the burning heat thereof, is set opposit against the seed of the Gospel, and luely springs of true doctrine (as here) then doth the Sunne meane the heat of persecution, this is plainly prooued by the fourth chapter, and 6. verse of Mark, and by the 17. ver. there of, that interpreteth the same. Read more hereof, Apoc. 6. note b, thereof,

CHAP. VIII. THE ARGVMENT.

God in the former chapter, hauing first marked his Elect Israelits, now in this proceedeth to the destruction of Ierusalem, and reprobat Israelites, in revenge of their tyrannie vsed against Christ and his seruants, at which destruction of Ierusalem, endeth the historie bygone, of the sealed weeks, and beginneth the prophecie then to come, of the seuen trumpets, euery trumpet containing the space of 245. yeares, wherein, are orderly expressed, the notable accidents and alterations, that wer to come among the Christian kingdomes, in a maner to the worlds end. In this chapter, then is intreated of the last of the seuen seales, and first four of the seuen trumpets, as followeth.

The text. *Paraph. exposition. an. Christ. Historicall application.*

AND when he had opened the seaventh seal, there was silence in heauen about

And as the seaventh sealed week (after Christ opened the Evangel) came, God his Church had

71. a Iubile

IN the seuenth seuen yeares, beginning in the yeare of Christ 71. came the Emperors fauourers of Christians *Vespasian* and *Titus* vnder whome the

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Church of God had peace a litle while.

2 And here begins the seauen ages to the worldes end, this 71. yeare being Iubilie.

3 And was that yeare in the which Christ Iesus procured the revenge of his blood, & the blood of his holie martyrs vpon the Synagogue of the Iews (vpon whom the said innocent blood had hitherto craved vengeance) So that now (by the intercession of Christ) God in his iustice, stirreth vp the said Roman Emperors, *Vespasian* and *Titus* against them.

4 And the continuall prayers of poore martyrs, craving the revenge of their blood now taketh effect.

5 For the said *Titus* accõpanied with many thousand Romans, in-

The opening of the seventh seale

peace a litle while. *halfe an houre.*

2 And beholde, here the [a] Angels of the seuẽ ages, begin to receiue the seuen trumpets of Gods wrath.

3 And the [b] great Angell Christ Iesus, came and stood as our high Prieſt before the iustice seate of God, hauing the office of intercessiõ: and many sweet acceptable praiers wer made to him of all Gods martyrs and Elect, that he by his [c] mediation might offer vp the same before that iustice seat of Gods throne.

4 And the sweete requeſt of these praiers were accepted, & granted by God the Father, through the procurement & intercession of Christ Iesus.

5 So that Christ tooke the cuppe of Gods vengeance,

2 *And I saw the seuen Angels which stood before God, and to them were giuen seuen trumpets.*

3 *Then another Angel came and stood before the Altar, hauing a golden censer, & much odours were giuen vnto him, that hee should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.*

4 *And the smooke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.*

5 *And the Angel tooke the censer, and filled it*

With

with fire of the altar and cast it into the earth, and there were voices, & thunderings, & lightenings, and earthquake.

6 Then the seuen Angelles, which had the seuen trumpets, prepared themselues to blowe the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, & they wer cast into the earth, and the 3 parte of the trees was

and filled the same with the fierie wrath of his iustice, and powred it out vpon the tyrantes of the earth, murtherers of the Saintes of God: & there came great thunderinges of Gods vengeance vpon them with forth-shewings and threatninges of all maner of tempestuous plagues, and the great Empire of the earth was then aloft, and greately commooued.

6 At this instant, the Angels of the seven ages, hauing the seuē last plagues, mak thēselues, readie to blowe out the same.

7 And the Angels of the first age blew forth their plagues, and there were certaine effeminate Emperours, colde as haile & other furious & fierce as fire

Seale and progresse of the first

closeth the whol *Iewes*, celebrating the Passeouer within *Ierusalem*, where they are besieged and ouercome their citie destroyed, innumerable slaine, and the rest are taken, and solde as bond-slaues, abiding without land, libertie, or gouernment to this day. At this time God thundered out against them, all manner of plagues of warres both externall and intestine, of famine and of pestilence, & the great Roman Empire, Monarch of the earth, is now stired and occupied in this destruction of the Iewes:

6 At which destruction begins the account of the seuen ages to come to the worlds end.

7 In the first of the which ages, to wit, frō this 71 yeare of Christ, to the 316. yeare, the effeminate & soft Emperors, *Macrinus*, *Heliogabalus*, *Philippus*, *Gallus Volusianus*, *Licinius* & *Gallienus*, by their great sloth and coldnes: and the fierie & fierce Em

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Emperors, *Domitia*, *Commodus*, *Didius*, & *Maximinus*, by their furie & rashnes, mixt with the tyrannie of the thirty tyrants that then raigned; as vnder them began the first decay of the Roman Empire, During this time the ministers of Gods word, chiefly in *Europe*, are persecuted: for eué of *Rome* 33 Bishopes, succesiuely after other were martyred, & the weake in faith were constrained to make defection.

8 Hitherto the Empire of *Rome* decaying beginneth the seconde age in this 316. yeare of Christ, soone after the which, the Emperour *Constantine* transporting the seat therof to *Constantinople*, the whole Peninsul of *Cethim* which is interpret the gathering or tosing of the seas, & now called *Italie* is left a pray to the *Hunnes*, *Gothes*, *Vandals*, and other fierce nations.

9 Who destroyed *Rome*, and subdued all Italie, slaying & spoil-

and bloodie tyrantes among them, who all were cast in the Empire of the earth. At this time the constant professours of Christ, thorowe the thirde parte of the worlde, were persecuted, and the weake in faith vterlie, decaied witherred, and fell away therefrom.

8 And the Angels of the seconde age threatned out Gods iudgement, and there came a multitude of people, fierce as fire, who entered vpon some [d] Peninsull of the sea, or landes named by the sea, and they consumed with the edge of the sword the third part of that Peninsull and sea coast.

9 And the thirde parte of the people of that peninsull who dwelt there, were

burnt, and all green grasse was burnt.

8 And the second Angel blew the trumpet, & as it wer a greate mountaine, burning with fire, Was cast into the sea, and the thirde parte of the sea became blood.

9 And the 3 part of the creatures which wer in the sea and had life dyed, & the 3 part of shippes were destroyed.

10 The

slaine, and destroyed, euen from the poore [e] Marriner and inhabitant to the great Pylots, & gouernours

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10 And the Angels of the third age, blew out Gods thretnings, and there fell from the true church a notable & [f] great Apostate, burning in pride, and wrath, and hee entred and sowed his heresie in the thirde parte of the worlde, amongst the (g) liuelie fountaines of the pure doctrine of the Euangell.

10 Then the third angel blew the trumpet, and there fell a great star from heauen burning like a torch, and it fell into the third parte of the riuers, and into the fountaines of waters.

11 And hee may iustlie be called (h) gall or wormwood to the soules, for hee made the doctrine of the thirde parte of the world bitter as wormwood, so that many soules thereby died euen all that spiritually dranke of that doctrine, because it was horrible and bit-

ing of great and small euen euery third man.

10 Then in the yeare of Christ 561, begines the third age, in the which *anno* 591. (as the *Arabians* counts *per annos Hegira*) there arose the horrible *Mahomet*, who first professing Christ to be that most high prophet, thereafter made defection, & throgh pride & glorie to raigne, hee with the aid of *Sergius* a Monke, deuised the damnable and bitter doctrine of the *Alkaron*, and by the assistance of the *Saracens*, he began his conquest *anno* Christi 623.

11 And the name of the star is called Wormwood: therefore the third part of the waters became Wormwood, and many men died of the waters, because they were made bitter.

11 And spred that bitter heresie through all *Asia*, impoisoning therby the souls of all these of *Asia*, & came vnder his domnion & recei-

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ued the same heresie.

12 Thereafter in the fourth age, beginning in the year of Christ. 806. this erronious doctrine of the *Mahometes*, so on the one part increased, & on the other part such heresies, and new traditions are crept in, & authorised by the Pope, that both Ecclesiasticall doctors, secular magistrats, and simple professours, are polluted and darkened with the *Mahometick* & papisticall errours, so that the third part of the light of Gods truth that shined sometime in the primitiue Church, is now extinguished, the oriental or Grecia Churches being seduced by the *Mahomet*, & the occidental or Latin Churches, by the Pope of *Rome*,

13 This must needs speedily procure Gods true Church to lurk in

806 A Iubilie.

The fourth age or

12 And the Angelles of the fourth age blew forthoods wrath and the third part of the spirituall Preachers, ciuill Magistrates, and Christian professors, were so plagued with these heresies, and were so blinded with mens traditiõs, that they loste that light of Gods trueth that sometime shined in them; and neither the Oriental [i] or easterly Church where the day springs) nor the occidẽtal or westerly Church, (where the night gloums) haue (by the 3. part) that bright light of Christs pure Evangell that they werewont to haue.

13 Whereupon I beheld, and foresaw Gods speedie warning as the [k] flight

12 And the fourth Angel blew the trumpet, & the third part of the Sun was smitten, & the third part of the moone, & the third part of the starres, so that the third part of thẽ was darkned, & the day was smitten, that the third part of it, could not shine, and likewise the night.

13 And I beheld, and heard one angel flying through the mids of heauen

say

saying with a loud voice, Wo wo, wo, to the inhabitants of the earth, because of the sounds to come of the trumpet of the three angels, which were yet to blow the trumpets.

of an Eagle, going through the whole congregation of his Elect, proclaiming in his terrible threatnings, 3. fold [f] wo & wrack, yet to come therfore, vpon the wicked worldlings, by the executers of the plagues of the three ages following

Summe.

patience, & abide invisible, till God in his iuſtice & iuſt iudgement, haue brought moſt terrible plagues and vengeance vpó the world, for theſe errors & vniverſal defectiós, whereof the revéging plagues ſhal immediatly follow & fal out in theſe three next ages yet reſting.

Notes, Reaſons, and Amplifications.

(a) That at this yeare of Chriſt. 71, beginnes both the laſt of the ſeuen ſeales, and the firſt of the ſeuen trumpets, appears plainely by this text, and is prooued by our ſeuenth propoſition, and how thereafter, euery trumpet containeth the ſpace of 245. yeares, or fiue *Iubilies* is alſo proued by our fift propoſition.

(b) This other Angel muſt be Chriſt, for none ſtandeth before the Altar of Gods iuſtice, as high Prieſt and mediator, making interceſsion for vs, except only Chriſt, as in 1 Tim. 2. verſ. 5. and Hebrews 7. 8. 9 chapters. We muſt not doubt hereof, though here he is ſimplie called but an Angell, for the like is found in diuerſe ſcripturs, as in Malach. 3. verſe 1. Chriſt is called the Angell of the Couenant, though he was more than an Angell, as contrarily S. *Iohn* the Baptiſt, is there called the Angell that goeth before him, in S. *Ieromes*, tranſlation, althogh he be leſſe than an Angel, as teſtifieth Matthew 11. 11.

[c] Theſe orations and prayers, though generally they meane all our prayers, which indeed Chriſt offered vp before God his Father, yet in this place is ſpecially meant, the prayers made for revenge of the late martyrdomes ſpecified cap. 6. in the fift ſeale, which prayers, there are delayed, and here taketh effect, as by the text, paraphraſe, and hiſtorie thereof doth evidently appeare.

[d] That

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(d) That the sea is taken for the sea coasts or peninsuls, read *Esai* 21.1. by *the burthen of the desert sea*, meaning the burthen of the desert land of *Arabia* beside the sea: also *Esay* 23. ver. 4. by *the sea and strength of the sea*, is meant the peninsull of *Tyrus*: and againe in *Esay* 66. ver. 19. *Italie* (called there *Tubal*) is named among the sea countreyes. Finally, anent the signification of *Cethim*, read *Ierome de interpretatione nominum*.

(e) That shippes be taken for their marriners, it is certaine: Also wheras the sea is taken for the sea coast (as by the former note) it is probable that the shippes betoken the inhabitants of that coast and governors thereof, as in *Ezechiel*, 27. vers. 25. by *Ieromes* translation, *Nautæ maris principes tui, &c. The shippes of the sea are thy princes.*

(f) That starres be taken for ministers or professours of God his trueth, euen after their defection or apostasie, you may see both here by this *Mahomet*, and the monk *Sergius* his colleague, as by the Turks hereafter, *Reu.* 9. ver. 1. Of starres generally taken for true teachers, read *Dan.* 12. ver. 3. and *Reu.* 1. notes *q*, & *x*, thereof, *Reue.* 6. 13. and note *i*, thereof, and other places.

(g) What these flouds and fountaines be, consider by the hunger and thirst spoken of before, *Reuel* 7. ver. 16. and 17. And note *b*, thereof, and confer there with *Ieremie.* 2. 18. speaking of the drinking of the bitter floods of the *Egyptians* and *Assyrians*, also *Iohn* 7. 37. 38. and *Reuel.* 21. 6.

(h) That this bitter worme-wood meaneth the doctrine of false Prophets, how sweet soeuer it seemes, read *Ieremie* 23. 15. & how bitter and vile the *Mahomets* doctrine is, they may consider by his *Alkaron*.

(i) In these Churches of the Oriental and Occidentall empires, where God sometimes was truelie honoured (as *David* psal. 113. 3. prophetically foretelleth) at this time aboundeth idolatrie, heresies and many vaine traditions: of which, read the Ecclesiastical histories.

(k) There is so small difference in the greeke, betwixt the orthographie of an Angel & of an Eagle, [γγ being excepted, which by blot or wearing may be defaced] that some old copies hath the one, and some hath the other, alwayes to them both, agreeth the interpretation of speedy warning, or hastie message.

[l] The whole visible face of the Orientall and Occidentall Churches, hauing now made defection: He notes by wo, wo, wo,

as by an emphasis, how great and terrible shall bee the remanent three plagues that are to come vpon them therefore.

CHAP. IX. THE ARGVMENT.

Hauing described the estate of the Empire, These foure first ages: and lately how both the Orientall and Occidentall empyres, haue lost a great part of that spiritual light that first they had: Now he procedeth in this chapter to the fift and sixt ages, wherein is described how horriblie they are punished for their defection, & how neuertheles they abide obstinate and impenitent, till in the remanent chapters, the reformatiō of a great part, and ruine of the remanent ensue.

The text. *Paraph. explication. An. Christ. Historical application.*

And the fift Angel blew the trūpet, and I sawe that star which had fallen from heuē vnto earth & to him was giuē the key of the bottomlesse pit.

2 And he opened the bottomles pit, & there arose the smoke of the pit, as the smoke of a great fornace, and the sun and the air wer darkned by the smoke of the pit.

AND the angels of the fift age, blew forth Gods threatnings & plagues, & I perceiued that former [a] Apostat, who before had fallen from God his true Church, to earthly pride and ambition, receiued yet more power by his professours after him, to open vp againe the infernall pit of his deuilish errours.

1051 A Iubilie

The

NOW, in the fift age, beginning in the yeare of Christ 1051. proceeded yet one further horrible plague, for euē the foresaid *Mahomet*, who

2 And he by his professours and doctrin, opened the very way to the endles deepe of hell, and out of that his deuilish fornace, there arose such darknes of errours, that darkened greatly both the light of the Evangel and temporall estates.

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3 So that nowe are sprung vp the Turkes, and become new *Mahometists*, and oppresse all Christian landes, rising at last so high in conquests, and so deep in heresie, that their sect is spred ouer in all places.

4 Yet compell they as then, no man to become *Mahometists*, but sets more their intent to reaue and spoile those that were vnder the *Romane* and *Papistic all* empire.

5 And not being of power to destroy them and conquere *Europe*, they cōtinued so spoiling and reving, from the daies of *Zadok* their first *Dominatour*, *in anno Christi*.1051, vnto the time that *Changius*,

sist

age

or

3 So that now, newly againe of this deuilish darknes and heresie, is sprung vp new [*b*] *swarmes* of that sect, wasters of al lands, hauing power in the end with their [*c*] *stings* of heresie, to infect a great part of the earth.

4 Yet did God so bridle them, that as yet they were not able to ouercome the conscience of the very tenderest & most weake Christians on earth, neither any that were as greene plants, or as fruitfull trees in Christs vineyarde, but onely to trouble and annoy these, that making defectiō from Christ professed subiection to the antichristian empire.

5 Yea, euen towards these also were they so brideled, that they shuld not [*d*] vt-

3 *And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.*

4 *And it was commanded thē that they should not hurte the grasse of the earth, neither any greene thing, neither any tree but only these men which haue not the seale of God in theirfore heades*

5 *And vnto them was commanded, that they should not kill them, but that they should be vexed fiue monethes, and that their paine*

should

shuld be as the pain that commeth of a scorpion when he hath stung a man.

6 Therefore in those daies, shal men seeke death, & shall not finde it, & shall desire to die, and death shall flee from them,

7 And the forms of the locusts was like vnto horses prepared vnto battel, and on their heades were, as it were crowns, like vnto gold, & their faces were like the faces of men.

8 And they had hair as the hair of women & their teeth were as the teeth of lyons,

terly destroy them, but onely oppresse them for the space of [e] 150. yeares: but this their small oppresion beginning first softlie, as the sting of a *scorpion* proceedeth at length to incurable wrack and exterminion.

6 And in these daies men whom they haue thus vexed and depauperat would wish to die but they shall be reserued aliue in torment.

Tam-

Chan of *Tartarie*, began his Empyre *in anno* 1201, which was the space of an hundreth and fifti yeares, beginning first to enter in *Europe* as friends in supply of *Basilius*, Emperour against the *Bulgarians*. his rebeles, afterward, they proceded wasting and spoyling ouer all parts.

6 So that now their poore, oppressed and depauperate captiues would wish to die, yet doe they reserue them aliue for rowling in their gallies and other seruitudes.

7 And those oppressours were as barded horses, proceeding to battell with strength, boldenes, and agilitie, and so triumphed in oppresion, that they raigned as crowned Kinges, enriched with their prayes: In the first face they seemed friendly as men should be.

8 And smiled alluringlie, as with womens attyre, yet they deuoured and wasted all landes, as with the teeth of Lyons.

9 They were armed on the most strongest maner, and there speedie hast made a noise as chariots of warre.

10 But their tail, end, and finall intention was to oppresse and subdue all men, and af-

ter

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ter that subiection, to impoyson them with their stings of heresie, and they had power to torment & oppresse men the said 150. years.

11 And they had spirituallie raigning ouer them the said *Mahomet*, whose name signifieth a messenger, or destroyer, & ouer them temporallie raigned the great *Turk*, which likewise signifieth the same: for *Turca* is interpreted a waster or destroyer.

12 These at this time wrought greate woe to the *Roman* Empire, but afterward, these same with others wrought yet more woe.

13 For in the sixt age (begun in the yeare of Christ, 1296,) it pleased God in his wrath, to stirre vp

14 The foure nations *Mahometists*, that dwelled beyond and about *Euphrates*, to wit, the *Saracens*, *Turks*, *Tartarians*, and *Arabians*. who al being confederate together in one lawe of the *Mahomet*, and vnder one great Emperor *Ottoman* began euen then their first Empire.

15 These with huge

11 And they had ouer them their king, euen a [f] messenger of the Deuill, whose name (trying from languag to languag) shal be found to signifie a (ff) destroyer or waster.

12 The first of the great woful plagues is past, and beholde the two laste are to come shortlie.

1296 A Iubilie.

13 And the Angels of the sixt age blew forth Gods threatnings, & a warning came at all quarters from the throne of Gods iustice,

14 To these Angels of this 6 age, to loose the 4 [g] great natiõs which as Angels, & messengers of Gods wrath, abode at the flou d *Euphrates*.

15 And these foure nations (which here

9 *And they had habergiõs like to habergiõs of yron, & the sound of their wings was like the sound of of charets when many horses run vnto battel.*

10 *And they had tailes like vnto scorpiõs, & their wer stings in their tailes & their power was to hurt men fiue moneths.*

11 *And they haue a King ouer thẽ, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in greeke he is named Apyllyon.*

12 *One Woe is past, and behold, yet two Woes come after this.*

13 *Then the sixt Angel blew the*

trũpet, & I heard a voice from the 4. hornes of the goldẽ altar which is before God, 14 *Saying to the 6 Angel, which had the trũpet, loose the 4 An-*

els, Which are bound in the great riuer Euphrates.
15 And the four Angels were loosed, Which were prepared at an houre, at a day, at a moneth, & at a yeere, to slay the 3 parte of men.
16 And the nũber of horsmen of warre were 20 thousand times tenne thousand for I heard the number of them.
17 And thus I saw the horses in a vision, & them that sat on them having fierie habergiõs & of Iacinth, & of brimston, & the heads of the horses were as the heads of lyons, & out of their mouthes went out fire & smoke, and brimston.

dwelt in readinesse against this precise time & houre, to slay the third part of men) now raised their armie:
16 And the number of their horsmẽ were [b] 200.000.000. & I heard that nũber to be certain.
17 So I sawe, in spirite, these horses, and their horsmẽ armed, as men burning with fierie wrath, puft vp with glistring pride, & tending for fearfull destruction riding fiercely forward to deuour their pray as Lyõs, professing plainlie with their mouthes, their fierie wrath, their dark and smokie heresie, & their horrible & bitter avarice against all Christians:
18 And in their [i] ire heresie, & avaritious oppressiõ, which they professed, they invaded, slew & destroied the 3. part of all the Empire.
19 For these horse-

Armies came against both the Empires of the Orient and occident, ouerthrowing, slaying & subduing all *Asia*, and much of *Europe*, euen about the third parte of the world,
16 For their number was infinite,
17 And themselues and their horses armed most stronglie, like irefull proude oppressours hasting to their pray professing with their mouthes these 3. speciall pointes of their law, to wit, their vnquenchable ire against al christian professours: the establishing of the *Mahometicke* heresie and doctrin vniuersallie, and finally their bitter auarice, to reaue and conquere all the worlde to themselues as appertaining to them by right, for that they are the sonnes of *Abraham*.
18 And they being on these three respects puft vp ouerran slew & oppressed all *Asia*, & much of *Europe*,
19 Conquering migh-

18 Of these three was the third parte of men killed: that is, of the fire and of the smoke, and of the brimstone, which came out of their mouthes.
19 For their power is in their mouthes, and in their tailes: for

tilie before them with their armie, and leaning behinde thē their prieſtes and falſe preachers to ſeduce,

20 Neuertheleſſe the reſt of the Roman Empire reformed not themſelues, nor amended their workes, neither left they their vngodlie & deuiliſh worſhipping of alleadged Saintes, neither their filthie idolatrie, and worſhiping the ſenſeleſſe images made of euerie mettall and materiall:

21 Neither left they off to murther all them that ſpake againſt their errours: but continued in their charmes, and exorciſmes, & in their vild Sodomie, and horrible whoredome, and epented not to dereiue ſimple men, in cealing from thē both their goods and their

men had power before them, to conquere and deuoure vp all that come in their teeth & power, alſo behind them becauſe the Deuill, that old ſerpent followed in their tailes by the mouthes of their falſe teachers, to ſting and ſeduce all whom they had ouercome.

20 Neuertheleſſe the reſt of the people of the Empire, that were not ouercome by theſe plagues, repented not of their [k] vngodly workes, nor abſtained from [l] diueliſh worſhiping of [m] images of gold, of ſiluer, of braſſe, of ſtone and of timber, which neither can ſee, nor heare nor moue.

21 Neither repented they of their [n] tyrannie & martyr-

their tailes were like vnto ſerpēs and had heades wherewith they hurt.

20 And the remnant of men which were not killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip deuils, and idoles of golde, and of ſilver, & of braſſe, and of ſtone, and of woode, which neither can ſee, neither heare, nor goe:

21 Alſo they repented not of their murther,

and

and of their sorcerie, neither of their fornication, nor of their theft.

domes, neither of their [o] conjuring charms, or witchcraft neither of their filthy and [p] vnspeakable whoredome, neither yet of their [q] theeuish taking of goods from simple men.

etc.

soules, for soul-masses, diriges, pardons, indulgences, & such other trifles.

Notes, Reasons, and Amplifications.

(*a*) Now doth the Spirit of God repeat here the fall of the *Mahomet*, not that he now fell (for as is said, he fell in the time of the thrid trumpet) but meaning that his old fall, his *Alcoran* and professours that he left behind him, haue made the way patent to the Turks, now at this time, to fall also from the trueth, and follow him. Conferre here with our third proposition, and note following, by the which, both these starres appeare to be one, and to meane the *Mahomet*, and his locusts to be the Turkes, and for confirmation that this starre, is that same starre that before had fallen, the Greeke terme of falling, expressed in the text, is πεπτωκότα, in the preterit time, which had fallen, and not πίπτοντα in the present time, which falleth. Meaning thereby expressly: that S. *Iohn* saw that in this fift age, the *Mahomet* (who before had fallen from God in the third age) now by his successours, and doctrine, doth open vp the gates of hell more manifestly, in stirring vp these Turks by his heresie.

(*b*) That these Locusts be the Turks, it is plaine: for that as Locusts doe destroy and waste euery where, and are plagues appointed by God to that effect. Exod. 10. So are the Turks both in name and effect, wasters and spoylers, as shall be shewed in the note *f*, following.

(*c*) That these, who with pleasant flatteries professe good, and yet in effect are rebels, and seducers from God, are compared to scorpions, read Ezech. 2. 6. and how euil women for their faire resemblance and wickednesse in effect, are called scorpions, reade

Eccl. 26. 10. So these Turks are described here with mens faces, & womēs haire, & scorpions tails, because they first entred in *Europe* humainly, & proceded since with all despite & oppression. Also for that the stings of scorpiōs seem first nothing, & after become incurable, as the smal cōpany of Turks becam almost a monarchy

[*d*] In histories is more mention made of the Turks oppressiōs, and spoiles done against Christians in that age, than of any conqueſt or vtter destruction of Christians, as *Iohn Baptista Egnatius*, speaking *de origine Turcarum*, saith, *Vagi dispalatique quò've cuique sors affuit, latrocinantes magis quàm belligerantes provincias vastarunt* These going in vaging and wandering where-soeuer their chance was, they wasted countries, as theeues, rather then as warriors. And as to their dominion, how frō the first year of their first Dominator *Zadok*, in the year of Christ, 1051. to the time that the *Tartarians* subdued thē, in An. 1201. ar iust 150. years, diuers histories do declare

[*e*] That these fiue prophetical moneths, are an hundreth and fiftie yeers, read the first propositiō, with the second reason of our third propositiō.

[*fff*] This flitting from *Abaddon* in Hebrew to *Apollyon* in greek signifieth, that his name is neither *Abaddon* nor *Apollyon*, but that we ought to descend from language to language, vntill we find the name of a Governor, that signifieth the same that *Abaddon* & *Apollyon* do in Hebrew and Greek. And so it is, that *Abaddon*, & *Apollyon* do signifie a Destroyer or waster (*Ierome de interpretationē nominum*) And again, on the other part, *Mahometes* signifieth *ex eodem*) *Delens*, a *Destroyer*, or, *Nuncius*, a *Messenger*, agreeable with both the stiles that this text giueth him, to wit, both a destroier, & also, the Angel or messenger of the bottomles pit. Moreouer the like is to be said of their temporal kings name *Turca*, which (*ex Carionis chronico, fol. 8. lib. 1, & lib. 5. fol. 107.*) signifieth *idem quod vastator*, a Waster or destroyer.

[*g*] That all messengers and executers of Gods affairs, either of favour or wrath be called Angels, it is common in al the Scriptures: for *Angelus* signifieth a messenger: & for proofe that these four of the sixt trumpet be no spirituall Angels, the same in the sixt viall (Apoc. 16. 12) are called the Kings of the East, for so are these *Mahometans* indeed.

[*h*] Albeit this number of two hundreth thousand thousand is not so expressed to satisfie our curiositie, as if there were no

oddes (as I wrot, Apoc. 7. and note *f*, thereof) Yet certainlie it hath bene nere this number, for that he subioyneth for the more certaintie again, *And I heard the number of them, and saw the horses in a vision, &c.* Agreeable hereto, it is reported that the great Turke contemptuouslie sent to the Emperour of Romanes, a Camel or a Dromadarie loadé with wheat, with this vow by message, that he should bring against him, as many fighting men, as there were grains of wheat therein. This armie hereafter (Apo. 20, 8) is compared to the sea sand in number,

[*i*] Of these three points of their profession, read their *Alkaron*, & confer therewith the histories, for of their ire against the name of Christians, euen from *Mahomets* first beginning, read *Iohn Baptist Egnatius* vpon *Heraclius* Emperour, saying, *Responderunt impii*, [meaning, *Mahometists*] *non prius Romanis pacem se daturos, quam Christum abnegasset Imperator. These wicked made answer, that they would giue no peace to the Romans, til first their emperour renounced Christ.* The second concerning their diligence to spread their heresie is certain. The third, concerning their avaritious claiming the title of the whole world, that is conteined expresly in their law, that they being the sons of *Abraham*, and of *Sara* (as they alledge) the land is promised to them by God, Gen. 13. 16, & thereupon *Mahomet* promiseth the kingdome of heauen to all them, that fights valiantly in that quarrell. Yet these alledged *Saracens*, are the children of *Abraham* and *Hagar*, that is to say, *Hagarens* or *Ismaelits*, & not of *Abraham* and *Sara*. But as to the Turks wee find no certaintie that any wayes they are the sonnes of *Abraham*, yet claim they that promise, as if they were the true sonnes of *Abraham* and *Sara*. And so in these three points of their heresie & vsurping of kingdomes, do they invey against Christians.

[*k*] These of the Romane Empire regarded not what euil and vitious works they did, seing they were perswaded, that for litle cost, they would get indulgence, pardons, holy water, and light pennance, which would relieue and purge their sinnes.

(*l*) Of earthly hypocrites: who dissembled their euill life, as some histories report, the Pope made his Saints: And thogh some of these be deuils, condemned for their hypocrisie, yet hath the Pope and his Cleargie ordained all these, whom they canonized to be worshipped. Moreouer, they are said here to worship the deuil, in that they worship not God, as he hath cómanded them,

but after their own imaginations.

(m) What crucifixes and other Idoles of golde siluer and other materiales were both priuatly in their oratories, and publikly in Churches adored, the whol world knoweth. If they wil say, they worshipped them not, but vsed them as a remembrance: O *Ananiasses* and *Zaphirasses*, lyars against their owne soules, came they not bare-footed, bare-legged, bare-headed, growflings, and kneeling with their hands holden vp to these Images, and with their faces and eyes direct to them, making such prayers and supplications as in their very books are intituled, a praier to the image of Christ, and a prayer to the crosse of Christ, and such others. How are they then able to deny, but that they prayed euen to these very images, yea, and for the greater deceit to simple souls, lest it should be knowne that idolatrie any wayes was sin, their Clergie took away the second commandement out of their treatises, and diuided the last commandement into two, to make out ten. And likewise, they held the whol Bible in Latin vntranslated, lest it should be knowen to the people, that God in it forbad the worshipping of images: Repining thereby against their knowledge & conscience, without any repentance as yet: as saith the text.

[n] Amidst the great invasions that these *Mahometans* made at this time against the papists. The pope neuertheles spared not, euen then to murther the poore saints of God, such as *Iohn Husse*, Ierome of *Praga*, *Ierome Savonarola*, and many moe that opponed against his indulgences, and others his wicked traditions.

[o] What charms euery commō Curat had for the fellone, the farsie, the worme, for blood-stemming, for lecherie, and for other horrible purposes, all their familiars, or that hath sene their works and books knowes. Also in *Platina*, and in other credible historiographers, ye shall find the legend of 22. popes or thereby, that wer most horrible *Necromancers*, like as there is one part of their seruice that is called *Exorcismus*, conteining superstitious & magical inchantments and coniurations of oyl, of salt, of holy water, of bels, beads, *Principiet. Agnus Dei*, and other such like. And further, euerie high Altar is erected with ioints, hair, clouts cloths, threeds and worseds of diuers hews, and diuers other reliques of dead men, laid and builded behind the said Altars, as they do testifie whose eies hath sene the same. And lest they shuld doubt thereof who hath not sene it, the collects of the Masse do beare record of the same, granting these reliques to be there, as

in

in the masse booke *secundum vsum Sarum, in seruitio beatæ Mariæ, orationibus: Propitiare quæsumus Domine.* and, *Præsta quæsumus omnipotens*: And again, *in festo reliquiarum, oratione præsta quæsumus omnipotens, &c.* and *lectione prima, Hodie dilectissimi, &c.* ye shall find these clauses contained. *Quorum reliquiæ in hac continentur Ecclesia*, that is to say, *whose reliques are here contained in this church.*

[p] What whoredome and vile Sodomie is vsed both in *Rome*, and likewise euery where, among the Popes, Cardinals & whole cleargie, not onely their innumerable bastards testifies, but also their lawes priuilie permitting Priests to haue concubines, but not wiues, (Distinct. 34) though some late glozers (excusing the mater) define these concubines to be wiues, contrary vnto the text. Further hereof read in *speculo Romanorum pontificum*, set out by *Stephanus Szegedinus pannonius*, An. 1584. from the 91. page, to the 111. citing and quoting the vnsuspect writers of the Legend of licentious popes, whereof thirteene were adulterers, three were common brothellers, 4. were incestuous harlots, 11. were impoysoned with vile Sodomie, 7. were whooremongers and erecters of brothel houses, whereof euery whoore payeth weekly a Iulian penny to the Pope, which diverse years will extend to 40000. ducats by year. And all these beside the she pope called *Ioane*, who was first called *Gilberta* an English woman, borne in the town of *Lyn*, who being two years and an halfe pope, at last dieth in deliuerie of a child openly vpō the high streit of *Rome*, going in publik processiō by the way to the Churchof S. Iohn *de Lateran*, & so made her whordom & filthines of her seat, patent, In memory whereof, al popes euer since going in processiō, escheweth & goeth about that *Lateran* way, where their she predecessour died.

[q] It is more nor notorious what great Abbacies & bishopricks from simple princes, what lands and yearly rents from landed men, what money and goods from men of all estates, hath bin deceitfullie stolne for indulgences, pardons, remissions of sins, trigintals, soule-masses, dirigies, deprofundis, & other superstitions, stealing thereby not onely mens goods, but euen their souls, as hereafter Rev. 18. 13. and note *i*, thereof, and 2. Pet. 2. 3. These bee like the Scribes and pharisies, *who deuour vp poore widowes houses vnder pretence of long prayers.* as is said in Matthew 23. 14.

Now orderly ſhould follow the ſeventh age, which the ſpirit of God beginneth not here to deſcribe, after the ſtyle of the other ſix: but firſt ſetteth out a viſion conſonant & relatiue, with the viſion wherewith he beganne to deſcribe the eſtate of the primitiue church, and that becauſe Chriſt Ieſus, that came then in the fleſh, and ſpread the true light of his Euangell to the primitiue Church, is now (after long darknes and horrible defection) returned by his Spirit to reſtore and open vp again the ſame light and trueth to vs, in this laſt age: And therefore he ſtaieth here the imperial or ſecular hiſtorie of this ſeventh age, till the Eccleſiaſticall hiſtorie be alſo farre proceeded. In this viſion, firſt is deſcribed the ſpirituall returning of Ieſus Chriſt to vs, with the open word of his truth. Secondly, that now the ſeven thunders or Angels of Gods great haruеſt, are comming, where Chriſt maketh his ſolemne vow, that in this ſeventh age the world ſhall end. Laſt of al, how (vnder the name of the Prophet) the whole Church at this time, ſhould rightly conceiue in their hart the true vnderſtanding and meaning of this Revelation, and ſhould preach and publiſh with their mouths the ſame, more plainly of new again to the whole world.

The Paraphraſtical expoſition.

AND now I ſaw another, euen the great Angel of the couenant, [a] Chriſt Ieſus by his holy Spirit deſcending frō heaven, whō as now the world thoght cloudy, & knew not: o-

The text.

AND I ſaw another mighty Angel come down from heaven, clothed with a clud, & the rainbow vpon his head,

and his face was as the Sunne, and his feete as pillars of fire.

2 And he had in his hand a litle booke open, and he put his right foot vpon the sea, and his left on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cryed, seuen thunders vttred their voices

4 And when the seuen thūders had vttred their voyces, I was about to writ: but I hard a voice from heauen, saying vnto mee, Seale vp these things which the seuen thunders haue spoken, and write them not.

5 And the Angell which I saw stand vpon the sea, and vpon the earth, lift vp his hand to heauen.

6 And sware by him that liueth for euermore, which created heauen, and the things that therein are, and the

uer his head, stood the sign & memorie of his protection, & in the beautie of his face, shined the bright light of eternal life, standing constant as a pillar in defence of the elect, & going as fierce as fire to confound the wicked.

2 And he offered now at hand, the open trueth and revelation of these [b] Evangelical and propheticall mysteries, and subdued at last vnder his feet al empires, both of sea and land.

3 And he cried, & publikely preached repentance by the mouths of his Preachers, as the fearfull voyce of lions: & as that doctrin was preached the seuen terrible thunders, [c] preparers & reapers of Gods great harueſt) begā to forewarn their message.

4 And when they had shewed forth and fore-told the same, I thought to haue written it plainly, but (that being so great a mysterie) I was cōmanded from heauē to [d] seal & close vp the same in dark lāguage (as cap. 14. I haue don) & no to writ it plainly here

5 And Christ Iesus that great Angel, Dominatour now ouer sea and land, solemnly voweth, as one holding vp his hands to [e] the heavens,

6 And sweareth by him that liueth for euer and euer, who made the heauens, and all that is therein, and the earth, and al that is therein, & the sea,

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and al that is therein, that [f] time shal be no longer:

7 But in the dayes of this seuenth age, euen [g] after the Angels of this age blow foorth the plague of Gods last wrath, the Antichrist shall be destroyed, and Christs kingdome onely erected, and the great [h] mysterie of Gods latter iudgement, ending the prophecies of all Prophets, shall be performed.

8 Then was I warned againe, by that former voice of God, to go now and receiue this cleare instruction of these mysteries, evangelicall and propheticall, at the hands of Christ Iesus Dominatour ouer sea and land.

9 And I past & craued, earnestly of him to reueile now to mee, (in the name of the whole Church) this revelation and knowledge, & Christ granting this our petition, commanded vs all now in this age, to receiue this patent reuelation and knowledge, and deeplie to swallow it vp, and settle it in our heartes, and it shall, ingender within vs the Spirite of his [i] zeale, & bitter indignation, detesting horriblie all impietie, but to preach it out with our mouths, & disburthen our consciences thereof, it shall be most sweete & comfortable for our soules.

10 Then (the true light being now

earth, and the thinges that therein are, and the sea & the thinges that therein are, that time should be no more:

7 But in the daies of the voice of the seuenth Angel, after he shal blow the trumpet, euen the mysterie of God shall be finished, as he hath declared to his seruants the Prophets.

8 And the voice which I heard from heauen, spake vnto me againe, and said, Goe, and take the little booke, which is open in the hand of the Angel which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him Giue me the little booke: And he said vnto me, Take it, and eate it vp, & it shal make thy bellie bitter, but it shall be in thy mouth as sweete as honie.

10 Then I took the li-

tle

tle booke out of the Angels hand, and ate it vp, and it was in my mouth as sweete as honie: but when I had eaten it, my bellie was bitter.

come) we receiue this perfecte and cleare instruction at the handes of Christ Iesus, and settle the same deeplie in our breasts, and the preaching and constant profession thereof with our mouthes, becomes most pleasant and delectable to our souls: but when we doe deepelie ponder the terrible plagues of God, prophecied therein, to come for our impietie, it moueth our bodies to quake, and our souls to be full of bitter anguish.

11 And hee said vnto me, thou must prophecie againe among the people and nations, and tongues, and to manie kings.

11 And Christ Iesus by his spirit reueiled vnto me, that it behoued me, that is to say, the whole ministrie in me, to (*k*) preach forth this present reuelation againe in this last age, and plainlie open the prophecie thereof to all nations, people, tongues, kingdomes, and kinges thereof.

Notes, Reasons, and Amplifications.

(*a*) This Angell, who here appeareth to *Iohn*, is al one with him whome *Daniel* saw in the similitude of a man, Dan. 10. 5. continuing to *Daniels* 12. chapter, verse 6. 7.) as is euident by their common signes and tokens, and for the same cause, he who appeareth in the middes of the seuen Candlestickes, Apoc. 1. 13. is also all one with them: For by Dan. 10. 16. 18. he is stiled, *One like the similitude of the sonne of man*, or like the appearance of a man. So Apoc. 1. 13. he is stiled, *One like vnto the sonne of man*. In Daniel he is girded with a golden girdle: So is he also in Apoc. 1. In both places his face did shine, as here also it shineth: In all these places his feet were as pillers of fire, and of fiery and burnished brasse, and his voyce terrible, as of a multitude of people

or

or of manie waters, or of a roaring lyon. Againe, both there in *Daniel* and Apoc. 1. his eies burne as a flame of fire, or as burning lampes: Both *Daniel* and *Iohn* fall down at his feet through feare & he againe doth cõfort them both: Further both in Dan. 12.6,7. & here in this chapter, he standing vpon the waters, holds vp his hands and sweareth the end of times. So that without all doubt, that similitude of a man that there appeared to *Daniel*. and Apoc. 1. 13. appeared to *Iohn*, and this Angell here mentioned, must all three be one. But seing he, who (Apoc 1. 13.) appeared to *Iohn*, is proued there, note *l*, thereof to be Christ, spirituallie appearing: Therefore, both he, who there in *Daniel* appeared, and this Angell, who heere appeares, is also Christ. And for confirmation hereof, none hath this book in heauē or earth, or is worthie to open the same, except Christ our Lambe, Apoc 5.2.3.6. Therefore, he who here hath the same open in his hand must be Christ.

(*b*) Of this booke of Reuelation (whereof Christ here beareth the type in his hand) onlie the historicall part, to wit, the seuen seales thereof, is opened by Christ and his Apostles to the primitiue Church, in that, that part was fulfilled in their dayes. But the text doth neuer shewe, that the booke within is opened vp and offered patent to vs, till now in this our seuenth age, wherein Christ here (vers. 2.) not onely opens all the propheticall mysteries thereof, but also (ver. 9.) offereth the same to the Church vnder the person of the prophet: as thirdlie ordaineth them to preach the same ouer againe, openlie and patendy to the whole world, where-through, without all question, this is the time of knowledge euen presentlie, of which saieth *Daniel* chap. 12.4. *Claude sermones, & signa librum vsque in tempus statutum. Close vp these speaches, and seale the booke vntill the time appointed.*

(*c*) How soone in the beginning of this seuēth age, (about the year of Christ, 1541.) the light of the Euangel, and of these prophecies against the Antichrist beginnes to be reuiued & preached out by Iesus Christ, in the mouthes of *Luther*, *Caluin*, and other his ministers, euen that very year begin the seuen thunders of the latter day, and reapers of Gods great harvest, to expresse their prophecies, euerie one of the first foure following other, by the space of fourtie and nine yeares, as at length is shewed in our 12. and 13. propositions.

d, At

(d) At the command and voice of God, the prophecie of these thunders is so sealed and closed, that none could before the due time espie, either what they meaned, or where they were writtē. But the compleate time of Reuelation, and knowledge, spoken of by *Daniel*. (chapter, 12. 4, 9. 13) so seemeth by the dates contained both there in *Daniel*, and here in the *Reuelation*, to be come. And in this open booke, that Christ in this text proffereth to be so manifested, that we may certainlie conclude now, that this, nor no other mysterie hereof is vnsearchable: what therefore, these thunders be, is declared in our 11. propositiō, to wit, that they be the seuen reapers of God his great harueſt, mentioned Apoc 14. No maruell then, though so greate a mysterie be commanded to be closed at the least, during the dayes of the Antichristian tyrannie that these, that raigne in iniquitie might continue still therein till vnawares, they be ruined (Matth. 13, 13 14. 15,) like as contrariwise at length and chiefly to the elect, the same is commanded to be opened, and not sealed, Apoc. 22. 10. And so, though euen vnto the wicked, I with many moe, now write this patentlie, yet God hath prepared a vaile for their eies, that seeing they shall not see till they goe into destruction.

[e] This is a comparison and similitude, taken from the gesture of men when they make a solemne oath: and not meaning that God sweareth: for, the smalleſt worde of his mouth is as sure as an oath, yea, so sure, that not one jot thereof shall perish, (Matth. 5. 18.) The same oath you shall finde in Dan. 12. 7. Also the like Gen. 22. 16. The mention of this oath is but put here for the greater Emphasis, to supplie our weake credit and beleefe.

(f) Then let the Pope and all earthlie Princes, looke for no longer delay, but that in this seuenth age alreadie begunne in the year of Christ, 1 thousand fiue hūdreth fourty one, the *corner stone* Iesus Christ, shal become a mountaine, & shal destroy al temporall kingdomes and raigne for euer, Esay. 2, 2. 3. Dan. 2. 44. Psa 8. 9, and before the 1786. year of Christ yea euē sooner, to wit when we see the tokēs & plagues of this age spent and past, then shall immediatly come, the day of Gods dreadfull iudgment, as more in special is declared in our 10. 13. & 14 propositions, and in chap. 14 following. With this vow conferre the like, mētioned

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in Daniel. 12,7.

[g] The vulgar text saith here, *Quum caperit tuba canere consummabitur mysterium magnum*, that is, *When he begins to blow the trumpet, &c.* But the originall Greek may rather import, *After he shall blow the trumpet*: for the word ὅταν may more iustlie be taken for *After* rather than for *immediatly* or, *incontinently when, &c.* as is to besene in Mar. 4 32. where ὅταν is taken for along time after, and not *instantly*: for there it is not meaned, that the seed which is sowen, doeth *instantly* rise vp, &c. and Iohn 8.28. by the worde ὅταν he meaned not, that instantly after the crucifying of Christ, they should know him truely, but rather after a certaine progresse of time from his passion. We therefore here iustly dissent from the vulgar translation, which maketh the beginning of the seuenth blast to be the end of the world, where contrarily, Apoc. 11.19. and Apoc. 16.18.19. 20.21. there is mention made of some worldly commotions, betwixt the beginning of the seuenth blast or outpowring of the seuenth viall, and the latter day.

[h] What this mysterie is, and how it is the mysterie of the day of iudgement, and generall resurrection, read 1. Cor. 15. whole chapter, specially ver. 51. *Behold, I shew vnto you a mystery*, &c,

[i] It is certain, that the knowledge of Gods mysteries, mortifieth in vs all worldly ioy, and maketh vs to conceiue horrible bitternes against worldly impietie, such is the vehement zeale that the Spirit of God worketh in our bowels, as ye shall find in Ezech. 3. 14. This bitternes also may be taken for the danger that it is to preachers, to conceall and hide vp Gods mysteries, and due admonitions within their bowels, & not to disburthen their conscience thereof, by preaching out the same, as may be seene of *Ionah*, chap. 1. and *Paull* testifieth the same, 1. Cor. 9. 16. saying, *Woe were vnto me if I preached not the Gospell.* And Iere. 20.9, *His worde was in my heart, as a burning fire shut vp in my bones, and I was weary with forbearing, and I could not stay.* But contrariwise, vpon the other part, what sweetnes and comfort commeth by preaching foorth the same, read Psal. 118. 103. The like ye shall find in Ezech. 3. 3.

[k] This prophecying ouer again by the open booke, meaneth, that besides *Iohns* first prophecying and writing of this Revelation, in closed and darke language, it must be prophecied, preached

and

and opened ouer againe by the whole Church in the Name of *Iohn*, in these our daies of the seuenth age, according to the perfect sense, meaning, and interpretation thereof. The like is saide of *Daniel* chap. 12, 13. That he must rise and stand vp againe after manie yeares.

CHAP. XI. THE ARGVMENT.

The Spirit of God hauing hitherto orderlie prophecied the imperiall or secular historie vnto this seuenth age or trumpet, and in the former chapter hauing shewed that in this seuenth age the world will end: Therefore now in this chapter before that end come, hee beginnes againe, and enters to the ecclesiasticall history of the progresse of Gods word and true professors therof, proceding briefly therein, vntill that historie be as farre proceeded as the other: And then doth he introduce the trumpet of the latter day, after the very manner and style of the other six trumpets before expressed.

The Text.	PARAPHRASE.
THen was giuen me a reed like vnto a rodde, and the Angel stood by saying, rise and mette the Temple of God, and the altar, and them that worship therein.	AND there was power and knowledge giuen me straightlie, as with a met-wand, to measure the estate of thinges to come: so Christ the great Angell of the couenant assisting me, commanded me to arise from all earthlie affections, and to prophecie now the precise measure of times, that God hath carefully appointed ouer his true inward and invisible Church his holie religion, and all the true professours thereof.

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2 But as for the [a] outward superstitious and visible face of the pretended Church, it must be reiected from God, and no care, measure, nor account had by him thereof, because it must be giuen ouer to Antichristian and Idolatrous people.

for since the year of God 303 or thereby, the pope and his clergie haue vendicate to themselfe the supremacie ouer all Christiã churches as granted be Constantine the Emperour to Pope *Sylvester*, & to thir our daies euen 1260. yeares haue possessed the superstitious, outward and visible Church of Christians, treading down and suppressing all that truelie opponed against their abuses.

3 Seeming to authorize the old and newe Testamẽtes, & to preach ther-of these 1260, yeares yet not rightlie interpreting them, but obscuring thẽ with mens traditions & coloured glosses.

An Chr. 300

The Ecclesiasticall.

who shal subdue his holy [b] Church and spirituall *Ierusalem*, and treade it vnder foote (c) 1260, years.

3 Yet in the mean time shall GOD giue that grace, that his two Witnesses, the [d] olde & newe Testamentes shallbe authorized, and shal preach and prophecie these (e) thousand two hundreth and threscore yeares, though not in there due apparel but disguised with the obscuritie (f) of mens traditions.

4 These testamentes be as two (g) Oliues, to annoint vs Kings and Priests to our God, and as two [g] Lanternes to illuminate vs with the

2 *But the court which is without the Temple cast out, and mette it not, for it is giuen vnto the Gentiles, & the holy Citie shall they tread vnder foote two and fourtie monethes.*

3 *But I will giue* power *vnto my two witnesses, and they shall prophecie a thousand, two hundreth, and threescore daies clothed in sackcloth.*

4 *These are two oline trees, and two candlesticks standing before the God of the earth.*

5 *And*

5 And if any man will hurte them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt thē, thus must he be killed.

6 These haue power to shutte heauen, that it raine not in the daies of their prophecying, & haue power ouer waters, to turne thē into blood & to smit the earth with all maner of plagues, as often as they will.

7 And when they haue finished their testimonie, the beast that commeth out of the bottōles pit shal make warre against thē and kille them

true light of his holie Spirit These abide and ſtande before God with his elect vpon earth.

5 If any Hereticke would peruerte theſe the[h] fire of godly zeale, proceeding from the mouthes of their profeſſors, ſhall confound theſe heretickes. And if anie Atheiſt would vtterlie ſubvert theſe Teſtaments, they ſhall be deſtroyed and die eternally.

6 Theſe haue ſuch authoritie, that the heauen ſhall be cloſed, and no raine ſhall deſcend from thence, and tyrannie and bloodſhed ſhal be among the people of the earth, and the worlde ſcourged with all kinde of plagues, dureing all the dayes that theſe Teſtaments and profeſſors thereof doe ſo prophecie and threaten vs for our iniquities: yea euen ſo oft, as they liſt to pronounce Gods wrath againſt vs for that cauſe.

7 And when theſe two Teſtaments are compleitly written out, and their teſtimonie authorized the (*i*) Antichriſtiā Monarch, riſing from the deuil, ſhal ſtriue againſt them, and ſhall ouercome them and ſhal depriue them of their ſpirituall

The Hiſto.

7 Now after the primitiue Church had receiued and admitted theſe teſtaments and confirmed the ſame in the coūcel of *Nice*, anno *Chriſti*, 322. euen from thence foorth the Romane and Papiſticall empire hath troubled thoſe ſcriptures of God, with hu-

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mane traditions and superstitions, and so hath preuailed that the true sense & meaning thereof, was as dead out of the world.

8 And this dead letter did lie obscured in latine throughout all the Empire of *Rome*, that great citie, that is more vile in all stinking Sodomie than *Sodom* it selfe, and a more tyrannical Empire ouer Gods Church then *Egypt* was, for in it Christ is daylie crucified in his mébers, yea, euẽ in *Rome* was Christ himselfe crucified, in that he suffered death vnder that Empire and vnder *Pontius Pilat*, one of the magistrates thereof.

9 And all the *Roman* & *Papistical* empire, had of those Latine & il glosed Bibles patent in their Churches and houses during the saide thousand two hundreth and sixtie years of their reign all the which time their *Legendarie*, and other fables were more ingraued in their hearts, than these testamẽts of Gods trueth.

meaing & liuely sense

8 And their dead letter shal ly as dead carkeises patentlie, throughout all the [k] jurisdiction of that great Antichristian citie which spirituallie is [l] as *Sodom*, in all stinking and vnnatural lecherie, and as [l] *Egypt* in tyrannie and oppression ouer the Saints of God, foreuen there, Christ our Lord, in manie respects is continually (m) crucified and put to death.

9 And they of all tribes people, tongs and nations, shal se this dead letter, lying as dead carkeises the said space of (n) ane thousand two hundreth and sixtie yeares, and shall not suffer the same to be duely buried, setled, & ingraued within their breasts,

8 And their corps shall lie in the streets of the great city, Which spirituallie is called Sodom & Egypt where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, & gentils shal see their corps thre daies and a halfe and shall not suffer their carkeises to be put in graues

10 And

10 And they that dwell vpon the earth shall reioice ouer thē and be glad, and shall sende giftes one to another, for these two prophets vexed thē that dwelt on the earth.

10 For all that dwel in earthly pleasures shall be merie to see Gods worde so smothered, and shall reioice together, and send gifts and propines euerie one to another: For these two testaments would haue preached against sinnes and prophecied their destruction and haue troubled the glad estate of these that dwelt in earthlie pleasures.

and Scriptures

10 Yea, they reioyced when the fearfull threatninges of Gods worde were hid, and the Popes plausible pardons opened vp and offered to them and made merry in thier Christmas and Easter feasts seding for gladnes their propines and gifts at new-yeares-day & hansel Monday: wheras if they had knowne the fearfull sentence of the Scriptures, they had not so reioyced in mens traditions and earthly pleasures,

11 But after 3 dayes & an half the spirit of life comming *frō God, shall enter into them, and they shall stand vp vpon their feete, and great feare shall come vpon them which sawe them.*

11 But after the said a thousand two hundreth and sixtie yeares, the liuelie spirit of interpretation from God shall quicken them vp, and they shall bee authorized and set vp in estimation, and the feare of God shall come vpon the heartes of

and true

11 But now are these 1260 yeares expired in *anno christi.* 1560 or ther about, & the Scriptures of God are liuely and quicklie interpreted & restored to their true estimation and honour and thousands conver-

ted dayly from their former papistry, to the true feare of God.

12 Hearing it openlie preached by the most true professors of God, that these his holy Testaments haue authoritie, and authentikenes aboue al decrees, writs, and traditions of men, and therfore (how dark & despised soeuer they seemed before) are only to be brought in as witnesses of Gods holie truth: and now this authoritie of these holie Testaments is become so cleare & euident, that the very papists do see and perceiue the same, and must needs admit their Testimonie.

13 At this time this Romane and papisticall Empire, is greatlie shaken, for the tenth

the Anti-christ

all men that shall then rightlie see & consider them.

12 For by the voyce and preaching of Gods heauenly and true Church, they were chosen & called vpon, to ascend vp to them, and be promoted aboue all humane traditions, and they arose vp, and were promoted to their due honor and authority, among them of that heauenly and true Church, while as yet they were but cloudy, dark, & vnknown to the worlde: then shall their enemies the Antichristiās, now begin to see and perceiue their authoritie.

13 And the great empire of the erth shall quake and be

12 And they shall heare a great voyce frō heauen saying vnto thē, Come vp hither, And they shal ascend vp to heauen in a cloud, and their enemies shall see them.

13 And the same hour shal there be a great

earth-

earthquake, & the tenth parte of the citie shall fall, and in the earthquake shal be slain in number seuen thousand: and the remnant shal be afraid, and giue glory to the God of heauen.

commoued: and the [o] tenth part of the Antichristian Synagogues, & buildings shall be ruined, and in that commotion [p] seuen thousand of those men shall be depriued of their rents wheron they liued, and the rest of these shall repent, and feare the Lord, and shal giue glorie to the God of heauen.

part thereof, euen all their Temples, Abbaies, Frieries, Nunries, and other their cities, and ciuill policies through all *England*, *Scotland*, & diuers parts of *Germanie* are pulled down, and destroyed: And of their Bishops, Abbots, priors, Chānons, Monks, Friers and priests, a great number depriued of their rents, and liuings, and the rest repenting their idolatrous papistrie, become true professors of God.

his reigne,

14 The second woe is past, and behold the third Woe will come anone.

14 The second of the great wofull plagues, that that empire should suffer is past, and this is the third and last, that approacheth at hand:

14 This papisticall kingdom suffered great troble by *Turkish* dominators, and far greater by the *Mahometan* Emperours, and these troubles are passed, but now thirdlie. and greatest of all, these Ministers of Gods trueth, arising in this age,

15 And the seuenth Angell blew the trumpet, and there were greate

15 And the Angels of the seuenth and last age blewe out the plagues of Gods wrath, and then

1541

Here

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since the yeare of God 1541, shall bring it to vtter wracke.

15 For that yeare began the seuenth age wherein the last days approching all the empire and kingdomes of the worlde must be troden down. & Gods & his son Christes Eternall kingdome only erected.

beginneth the seuenth trumpet, in which the world endeth

were there great voices of gladnes, solemnlie hearde throughout all the Church of God, rejoicing, & saying, Now all the kingdoms of the earth [q] are throwen down, & that holy kingdom of God, and his son Christ Iesus (who reigneth for euer and euer) only set vp.

voyces in heauen, saying, The kingdomes of this worlde are our Lordes, and his Christes and hee shall reigne for euermore.

16 And Gods holie scriptures which lay as dead the time of the Antichristian raigne, now being restored to their former authoritie and honour, do stirre vp the harts & mouthes, of all true professors, to humble themselues, and to yeelde their due praise and honour to God almightie, saying,

16 And the 24. bookes of the olde Testamēt (dead & vnmētioned since the dayes of the primitiue church) now appeares before God in their due and accustomed place and estate, and prostrating themselues, yeelde by the mouths of their professors, praise & worshippe to God, saying,

16 Then the foure and twenty Elders which sate before God on their seates fell vpon their faces and worshipped God.

17 O our Lord God almightie who was, who is, and who now shall returne

17 Saying, Wee giue thee thankes, Lord

GOD almighty, which art, & which waſt, and which art to come: for thou haſt receiued thy great might, & haſt obtained thy kingdome.

18 And the gentiles wer angry, and thy wrath is come, and the time of the dead that they ſhould be iudged and that thou ſhouldeſt giue reward vnto thy ſeruãts the Prophetes, & to the ſaints, & to them that feare thy name, to ſmall and great, and ſhouldeſt deſtroy thẽ which deſtroy the earth.

19 Then the tẽple of God was opened in heauẽ and there was

to judgement, wee yeelde thee moſt harty thankes, for that now thou haſt taken vpon thee thy great and mightie power, and ſtrength, and doeſt now onely reign ouer all.

18 And the wicked nations are angrie thereat, but thy wrath is come vpon them, and the time of the generall judgement is come, that the deade muſt riſe, and thy holy ſeruants the propletes, and Saintes, and all men both great and ſmall that haue feared thy name, muſt receiue the reward of eternall life: but contrarilie, thoſe muſt be rooted out, and caſt into eternall damnation, who haue ſeduced the world, and polluted the earth with their abominations.

19 And vntill that day (now ſhortlie approaching) the true temple & Church of God ſhall be made [r] patent, vouchable, viſible and open to all his heauenlie and true elect, and among theſe of that true Church & heauenlie elect, ſhal Chriſt the true arke of our couenant, and atonement with God the Father bee ſeene, knowne, and vnderſtoode, preached out, and conſtantlie advouched. In that time ſhall there be great ſhewinges foorthe of tempeſtuous troubles, great noiſe, rumors and threatninges of warres, and great trouble and commotions vpon the Empire of the earth. And the colde and tempeſtuous [s] haile of partiality, ſelfloue, and

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lacke of charity, shal extinguish and quench out that ardent zeale, that we owe towards God and the feruent loue and charitie, that we owe to our neighbour.

seene in his temple the Arke of his couenant: and there were lightenings & voyces, & thundrings, & earthquakes, & much haile.

Notes Reasones and Amplifications.

(*a*) The temple of *Ierusalem*, contained three parts, to wit, the vtter parte, where all men resorted, the inner place, called the holy place, & the innermost part, called the holiest of all. These two holy and holiest parts that are within, represents here the true, latent and invisible Church, and the vttermost & most patent part, represents the outward and visible pretended Church, with the externall rits and glistering superstitions thereof: this vtter court is without the temple, if yee call onelie the holie and holiest places to be the Temple: but if yee call the whole worke to be the temple, then is this vtter courte within the temple, as a parte of the whole: & therefore some read, *atrium quod est intra templum*, and some reade *atrium quod est extra templum, &c.* Alwaies in this visible and outward face of the Church, represented here by this outward court, *Paul* doth mean, that the Antichrist must sit *2 Thes* 2.4. and therefore, it is commanded here to be cast out, and no care, measure, nor account thereof to be taken of God.

(*b*) The holy citie is not one only citie, but is spiritual *Ierusalem* euen the true Church & Spouse of Christ Iesus generally throgh the whole world, as *Reuel*, 21 appeareth.

(*c*) That these 42 moneths are 1260. yeares, is prooued by our 1.15. & 16. propositions, and that this account of 1260 years beginnes about the yeares of Christ. 300. or 316. is prooued by our 36. proposition. and that this time, the Antichrist must sitte ouer the Church of God, reade 2 Thes, 2. and our solution of doubts thereupon: and that so doeth the pope professing himselfe the head of the Church, read lib. 5. *Sexti tit 9. de panis in fine, Canone felicis in glossa, & lib. 3, Sexti. Tit 16. Cap periculoso, in glossa litera, K prima. Item in proœmio sexti*, hereof reade also the 2. syntheſis of our 26. proposition.

[*d*] That

(d) That the old and new Teſtaments be theſe two witneſſes that here teſtifies of God is prooued by our 21 propoſition.

(e) That 1260. dayes meanes here 1260. yeares is prooued by our 1. 15. and 16. Propoſitions: and that they begin *anno Chriſti.* 300. or 316. or thereby, is declared in our 36 propoſition.

(f) Call to mind how in the dayes of Papiſtrie, none durſt vnder the paine of their liues haue the Bible in vulgar language, but all the ſcripturs wer hidden vp from the vulgar people in Latin language, and wer hidden vp from ſimple ſchollers by wrong gloſſes and falſe interpretations, as who woulde hide vp and diſguiſe a prince in ſackcloth. Of theſe wicked gloſſes and falſe tranſlations, wreſted by the original Hebrue and Greeke, there is diuers to be ſeene in that age, ſuch as euen now, and lateſt of all the *Rhemiſh* Teſtament.

(g) There is mention made of theſe in Zach. 4. where the Prophet ſpeking of *Zerubabel*, & of *Iehoſhua* the ſon of *Iehozadak*, their repairing vp of the materiall Temple introduceth in that viſion a figure of theſe two Candleſticks, and of theſe two Oliues or Teſtaments that yeelde ſpirituall oyle, both to the Lampes of the ſeuen primitiue Churches, as alſo now to vs to kindle our Lampes againe anew, againſt our bridgroomes comming to iudgement. Matth. 25. 1.

[h] How the enemies of God and his worde are confounded with the fire of godlie zeale, is teſtified pſal. 20. 9. 10. and Ier. 5. 14. and 23. 29. and 1. King. 19. 10. 14. and 2. King. 1. 10. 12. Alſo, how manie blaſphemous heretickes haue beene confounded by the mouthes of Gods miniſters, and afterward died moſt horrible deaths, in hiſtories may be ſeene.

[i] That this beaſt is the Roman and papiſticall Empire, by the whole indices and tokens thereof, is moſt clearlie declared Apoc 12. and 13 and 17. and euidentlie prooued by our 24. propoſition.

[k] This great citie and ſtreetes thereof (though chiefly it meaneth the Antichriſtian citie, which God willing, both hereafter ſhall be, and is heretofore propoſition 23. prooued to be *Rome*) meaneth no one citie, but all the landes cities, and places of the world, ſubiect to the Antichriſtian Empire: Euen like as contrarilie, ſpirituall *Ieruſalem*, meaned all thoſe through the worlde that were of the true Chriſtian Empire, as is before ſaid in the note [h] hereof.

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[l] This citie beeing called here, not simplie *Sodom* nor *Egypt*, but spiritually, like as hereafter, Apoc. 17.5. the same is called not simplie *Babylon*, but mysticallie *Babylon*: meaneth thereby, that, that citie is not named literallie *Sodom Egypti*, or *Babylon*, but that becauſe it is polluted with their vices, and like to them it is: therefore, spirituallie compared to them.

[m] Christ is said to be crucified in this Antichristian citie of *Rome*, for four causes: First, for that as the Iewes did put Christ to death, who is Gods true incarnat Word, & depriued him of this earthly life: So the Antichrist here hath slain Gods holy Word, and Scriptures, by depriuing them of their true sense, which is their spirituall life, and the execution of this slaughter proceedeth from *Rome*. Secondlie, whersoeuer Christ is truelie preached & afterward despised (as in *Rome*) he is said there to be crucified. Heb 6. vers. 6. Thirdly, whereſoeuer Christs mẽbers are crucified and afflicted, there Christ esteemeth himselfe to be crucified and afflicted, Mat. 25.40.45, But in *Rome* many martyrs haue suffered death. Therefore, &c. Fourthlie, becauſe (by the note k. preceeding) the whole Antichristian and Romane Empire, is comprehended vnder the name of this chiefe metropolitan city thereof, which is *Rome*, as testifieth, *Ouid. fast. 2.*

Gentibus est aliis tellus data limite certo,
Romana spatium est Vrbis & orbis idem.

But vnder the Romane Empire, and by *Pontius Pilate*, one of the magistrats thereof was Christ crucified: Therfore, in this city (which specially meaneth *Rome*) is Christ figuratiuely said to be crucified.

[n] That these three daies & an halfe, are 1260. years, is proued by our 15. & 16. propositions, & that these years begã betwix the years of Christ 300. and 316. is declared in our 36. proposition.

[o] In consideration of the ten dominions that were vnder the Roman and Papisticall Empire, it may well be esteemed, that the Abbeyes, Monasteries, and Papisticall places of *England*, and *Scotland*, with the addition of many in *Germanie*, and some in *France*, that were ruined and pulled down, about the time of the yeare of Christ 1560. were no lesse than the tenth part of all the Antichristian citie or papisticall policie.

[p] At this time, the tenth part of the papisticall Empire being reformed, and the idolatrous policies destroyed, it is specified

her

here that seuen thousand were slain, that is, they were degraded of their dignities & honours, and spoyled of their rents, whereon they liued. for as hereafter, Apo. 13. 15. to giue life to the image of the beast, is nothing els, but to confirme, authorize, & inaugurat it, whereby it may enioy office, honour and rent, So here, to slay, is as much as to degrade & depriue them of their offices, honours, and rents, whereon they did liue. As to the precise number of seuen thousand, the like and like number ye shall find, 3. Reg. 19. 18. and Roman. 11. 4. which we must not thinke to be so precisely spoken, as if there were no oddes: for such reasons, as you shall reade Apoc. 7. note *f*, thereof, and Apoc. 9. note *h*, thereof.

[g] That in this age (which began in the year of Christ, a thousand fiue hundreth fourtie and one, and endeth at the furthest in the yeare of Christ, a thousand, seuen hundreth, fourescore and six,) the Roman and papisticall Empire, and all tyrannicall kingdomes shall be suppressed, & Christs kingdome only erected: & the last iudgement, ending all prophecies shall come, is manifested by the oath & vow, made Ap. 10, 6. of which, reade the notes *e*, and *f*, thereof.

[r] How this true temple of God, was patent in the dayes of the true primitiue Church, & then closed vp againe, to these dayes is said in the discourse of the 20. proposition, and shal be confirmed hereafter, Revel. 15. 8. and note *b*, thereof. Whereby they notablie erre, that think the Church of God euer to be patent, publik, & visible, seing by the former verses 2. 3. 7. and 8. it must be trod downe by the Antichrist, 1260. yeares, til at length here, ver. 19. a litle before the latter day, it be made publike, patent, and open to all men.

[s] This cold haile of partialitie, iniquity, selfe-loue, and lacke of charitie, is not only here the last token, that preceeds the day of iudgement, but also it is the very cause why the day of iudgement shalbe hastened before the said 1786. yeare come, as Matth. 24. 12. 22. testifieth: Of this selfe-loue and partialitie of the later daies testifieth *Paul*, 2. Tim. 3. 2. The remanent & perfect historie of the latter day is here omitted, and remitted to the 14 chapter, as shall be discussed there at length, and was alreadie noted, Reuelat. 10. note (*d*) thereof, and in our progresse vpon the 11. proposition is mentioned. And so endeth the orderlie

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part of this *Reuelation*, beginning at Christs baptisme, and continuing vntill the latter day.

Here followeth the amplificatiue part of the Reuelation of the Euangelist S. Iohn, *containing a repetition, amplification and exposition of such notable things, as before are but summarlie intreated of in the former part.*

CHAP. XII. THE ARGVMENT.

The Spirit of God, for our full instruction, minding to repeat, amplifie & expound in this last part of the booke, such matters as hath bene summarlie and obscurelie treated of in the former part, of the which this last Ecclesiasticall historie being the chiefe: He therefore beginneth in this twelfth chapter againe, to expound and repeat the same after the maner of a battell betwixt Christs Church, holy Spirit, Word, and true professours on the one part: and the deuill, the Antichristian and Romane Empire on the other part. In which is described the strife and malice that Sathan by his Antichrist, executed against the visible, Apostolik & primitiue Church, which first conceiued, imbraced, and preached forth Gods word, and against that holy word, which they preached foorth. So that the true Church became latent and inuisible, and God kept and reserued his holy word in puritie, in the hearts of that inuisible, and true latent Church, by meanes of his holy Spirit working in them, whereupon followed out a spirituall battell, the spirit of Sathan striving

in

in the mindes of the Elect by false doctrine, and other entisements against the Spirit of God. But Sathan seing that he prevailed not in that spirituall battell, against the soules of the elect number, he raiseth by his Antichrist persecution corporally, against the bodies of euery particular professour.

The text.	*Paraphrast. exposition.*	*Historicall application.*
AND there *appeared a great wonder in heauen: A woman cloathed with the Sunne, and the Moone was vnder her feete, and vpon her head a crown of twelue starres.*	AND there was shewed to me the great & marueilous vision of Christ his heauenlie (a) spouse & true Church, ouershadowed euerie where, with the bright light of his Euangel, shining as the Sun, & she contemned and trode vnder her feet, all the glories of this world, which are as mutable as the Moone, and she was crowned with the triumphant doctrin of the twelue Apostles.	IN the daies of Saint *Iohn*, the true Primitiue Church of Christ flourished, the Euangell increased, shining as the Sun, so that the professours thereof, despised the glorie and dignities of this world, casting down all their rents at the feet of the Apostles, to be distributed in cómó to the whol Church Act. 4. 35. hauing no other crown of glorie, than the crosse of christ, and doctrin of his Apostles, Galat. 6. 14.
2 *And she was with child*	2 And with in her bowels she cóceued	2 Altogether bent in their hearts to cóceiue and contemplat Gods true word, and in their

mouth

mouthes and workes to teach the same, and expresse the fruites thereof.

3 But sodainly after the primitiue Church, the deuill stirred vp his instruments, euen the mightie Empire of *Rome* that great citie, that is situate vpon the seuen notable hilles *Palatinus, Cœlius, Tarpeius, Auentinus, Quirinalis, Viminalis, & Esquilinus*, and hath these ten Christian kingdomes, *Spaine, France, Lombardie, England Scotland, Denmarke, Sweden*, The kingdome of the *Gothes*, in *Italie*, and of the *Hunnes*, in *Pannonia*, or *Hungary*, and the *Exarchat of Rauenna*, confederate with it, & haue their Empir gouerned by seuen estates all ruling succesiuely after other as kings, to wit. *1 Kings 2 Consuls 3. Dictators 4. Decemvirs 5. Tribuns, 6 Empe rors, 7 Popes.*

4 By the meanes of the which Romane and Pa-

and meditated [b] Gods true worde, & with her mouth preached and proclaimed out the same, & was preassed by the Spirit of God to yeeld forth and teach the same as a woman is prest to yeeld foorth her birth.

3 Then on the contrarie parte, I behelde amongst Gods heauenlie and holy elect and loe, the deuil [c] that horrible and bloodie dragon, (in the person of that Empire whose seate and citie standeth vpon seuen hilles, and hath vnder it tenne confederate kings, and hath had seven princely estats gouerning it)

4 With the poysō of his taile, drew after him the third

and cried, trauelling in birth and was pained readie to be deliuered.

3 And there appeared another wonder in heauen: for behold, a great red dragō, hauing seuen heads and tenne hornes, and seuē crownes vpon his heads:

4 And his taile drew the third part of the starrs

of heauen, and cast them to the earth. And the dragō stood before the Woman, which was ready to be deliuered, to deuour her childe when shee had broght it forth.

part of Christians, from their heauenlie contemplation, to earthly affectiōs and this dragon, and his members awaited vpō Gods Church and holie Spouse, that preached and expressed out the fruit of Gods word, that how soone she had preached out that word, he might chocke the same, and devoure the fruite thereof.

pitticall Empire, the deuill hath drawne after him, much of Europe & of *Asia*, euen the large thirde part of the world causing their pastours, and ministers to leaue their heauenlie doctrin, and to teach Antichristian Apostasie, for loue of dignities, rents, and earthly benefices: for the deuill was so ready, that how soon the true word of God was sowen by the primitiue Church, incontinently he raised vp the papisticall antichrist to deuour & confound the same with false glosses, & sinister interpretations.

5 *So shee brought foorth a man childe, which should rule all nations with a rod of yron: and her son was taken vp to God, and to his throne.*

5 And she deliuered and expressed foorth her fruit, and increase of the true [d] incarnat word, Christ Iesus, who shall rule and governe all nations vnder the scepter of his servitude: And God accepted this fruite of his holy Word vnder

5 But contrary to their expectation, that pure doctrine of the Evangel, preached by the primitiue Church, was

re

reserued by God among the invisible Church, till at length, it should rule ouer all the kingdomes of the earth, and so God preserued his worde in puritie.

6 But his visible Church was banished and made invisible among a few godly persons, who successiuely after other intertained the trueth all the dayes of the Antichrist, from the daies of Pope Sylvester the first, to those our dayes, euen 1260 yeares.

7 For at the *Pentecost* after Christs ascension, was the holie Spirit and third cōforter sent down to dwell in our mindes, and therein to fight and withstand al the priuate tentations and motions of the deuill, vsed against the Christian church. For the deuil hauing first seduced the outward, visible & Antichristian Church, now striueth against the Spirit of God, in the inward mindes of the invisible Church,

his protection, and authorized it among his holie elect.

6 Whereof the visible number, euen Gods true Church and spouse was chased away, and [e] remained invisible and solitarie among certaine priuate persons, predestinated and elected of God where she was nourished, and fostered with their godlie praiers and secret meditatiōs during the space [f] of 1260 yeares.

7 Hereupon proceeded a great and heauenlie strife, for God, the [g] holie Spirite and third comforter by his ministring Angels and godly inspirations, fought against the Deuill, that olde dragon,

6 And the Womā fled into the wildernesse, where she hath a place prepared of God, that they should feed her there a thousand two hundreth and three score daies.

7 And there was a battell in heauē, Michaell and his Angelles fought against the dragon, and the dragon fought and his Angels.

who with his wicked ſpirits and tentations fought and withſtood the ſpirit of God within vs.

8 But they preuailed not, neither was their place found any more in heauen.

8 But Sathan preuailed not, neither obtained anie place amongeſt Gods heauenly & faithfull elect to ouercome them,

8 But he by his tentations and intiſements is no waies able to ouer come the mightie force of Gods Spirit, working in our Spirites, far les to poſſeſſe the ſouls of the faithfull and heauenlie elect.

9 And the greate dragon, that olde ſerpent called the deuill and Sathan was caſt out, which deceiueth al the world he was euen caſt into the earth, and his Angels were caſt out with him.

9 And ſo that wicked dragon & olde ſerpent who iuſtlie is called an accuſer and odious, who deceiues all the whole world (now reſtrained from ouercomming the faithfull & heauenly elect ſouls) is caſt out, he, his mẽbers and inſtrumentes hauing only permiſſion to tempt, trie, and perſecute their earthlie bodies.

9 So that now in Chriſt his paſsion that craftie Seducer and accuſer, & his members, hauing no power againſt theſe elect ſouls doeth moſt cruellie extend his tyrãnie againſt their fleſhlie bodies onely.

10 Then I heard a loude voice ſaying now is ſaluation in heauen, & ſtrength, and the kingdome of our God, and the power of his Chriſt, for the

10 For which delivery of our ſoules there wer voices of thankesgiuing and

10 Therefore, with vs and for our cauſe all the

Angels of heauen doe yeeld praise and thanks to God eternall, saying, great ioy among al the Angels of heauen saying, Now is their saluation in heauen prepared for Gods Elect, and the strength and kingdome of our God, and power of his Sonne Christ Iesus, is enlarged ouer all: for the accuser of Elect souls (who are euen as brethrē vnto vs his angels) is cast down & displaced: for continually since the fall of the first *Adam*, he accused them therefore in Gods justice.

11 But now they haue ouercome this their accuser. in the blood of the second *Adam*, Christ Iesus, and in the constant testimonie they did beare of him, not regarding their liues, but beeing contented to suffer martyrdome for his sake.

12 Therefore, rejoyce all ye godly and celestiall creatures: but woe be vnto you, that do fixe your felicity on earthly glorie & affections, and do plunge your selues in the muddie seas, and tumbling cares of this world, for the deuil is sent downe amongst you, raging in great furie, knowing his time to be short, for that the world draweth neere to an end,

13 So then, Sathan seing himself secluded frō anie further power against the elect, but only a litle power ouer the earthly bodies of the true Church, stirreth vp

13 Now Sathā perceiuing himselfe so ouer-come, that hee had no more power but ouer the earth-

accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lamb, & by the word of their testimony, & they loued not their liues vnto the death.

12 Therefore, rejoice ye heavens, & ye that dwell in them: Wo to the inhabitantes of the earth, & of the sea, for the Deuil is com down vnto you, which hath great wrath knowing, that hee hath but a short time.

13 And when the dragon saw that he was cast vnto the earth,

hee perſecuted the Woman which had brought foorth the man child.

lings [as being prince of this worlde] he in the perſon of the Antichriſt perſecuted the true and viſible primitiue Church & ſpouſe of Chriſt, who had procreated & broght forth the noble fruit and increaſe of Gods Word.

the Biſhopes of *Rome* to vſurpe temporall dignitie and Antichriſtian ſupremacie, aboue all the viſible Churches, whereby theſe ſeuen Churches of *Aſia* that S. *Iohn* wrote to, and other Apoſtolicall Churches, were ſtill perſecuted by that Roman Church, till their whole viſible number were faine to imbrace the *Roman* Apoſtaſie, in ſted of that true word, that ſomtime was preached among them.

14 *But to the Woman were giuen two Winges of a great eagle, that ſhee might flie into the wilderneſſe, into her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the preſence of the ſerpent.*

14 But God armed her with the ſwift [*h*] winges of his protectiõ, where by ſhee became his inviſible Church, and fledde from the open aſſembly to the priuate heartes of particular godly men, as to her deſerte place, where ſhe (as is ſaid before) was nouriſhed with godlie meditations, for the ſpace of [*i*] a thouſand two hundreth & threeſcore yeares free from the poy-

14 So God from theſe daies forth, viz. from the yeare of Chriſt 316. hath withdrawen his viſible Church from open aſſemblies to the hearts of particular godly men, where ſucceſsiuelie it abode in puritie, inviſibly all the daies of the Antichriſtian raigne, euen to theſe our daies the ſpace of 1260. yeares.

15 Then this deuiliſh antichriſt,& Roman ſeat fearing leſt the ſmall ſparke of Gods inviſible Churchſhould ſomtime reviue, and extinguiſh their ſynagogue,preached & ſet out ſuch plauſible hereſie, as might trap and allure the inviſible Church, ſuch as *merits*, & *workes of ſupererogation*, deſeruing (as they ſay)more then heauen,with *Indulgences*, & *pardons* for ſins, althogh they ſhould deſerue worſe than hell.

16 Which, with many more plauſible hereſies, their viſible Church hath wholly embraced: yet ever ſome of thetrue inviſible Church haue remained in their puritie,as teſtifieth *Catalogus teſtium veritatis*.

17 Whereupon the devil, in that *Romiſh* Antichriſt,is ſo inraged, that whereſoeuer particularlytheſe diſperſed childrē of Gods true inviſible ſon of that dragons hereſie.

15 Then ſpewed Sathan out of his mouth, a flood of (*k*) falſe doctrin & hereſie, that hee might ſeduce God his true Church therewith.

16And the earthly & viſible Church of the Antichriſt, did ſo drink vp and ſwallow euery drop of that doctrin,that the true inviſible Church, did abide pure, and did not get one drop of that poyſon,that Sathan had ſpewed out.

17 And the deuill raged in ire againſt that inviſible Church, & proceeded in perſecuting the reſidue of her children, which from thence-forth doe obſerue the commandements of

15 And the ſerpent caſt out of his mouth, water after the woman like a flood, that he might cauſe her to be carried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, & ſwallowed vppe the floode, which the dragon had caſt out of his mouth.

17 Then the Dragon was wroth with the woman, & went and made warre with the remnant of her ſeed, which keepe the commandments of God, & haue

the teſtimonie of Ieſus Chriſt.

God, and doe beare truly and conſtantlie, the teſtimonie of Ieſus Chriſt.

18 And I ſtood on the ſea (*l*) ſhoare of *Pathmos*, beholding the viſion which followeth.

18 And I ſtood on the ſea ſand.

Church, their workes & bookes are apprehended, they are al burnt together, and perſecuted with fire and ſword.

18 And theſe things did S. *Iohn* foreſee, and further, as followeth, ſtanding on the ſea-ſhore of *Pathmos*.

Notes, Reaſons, and Amplifications.

(*a*) That this woman clad here with the Sunne, &c. is the true Church of God, is proued by the 22. propoſition.

(*b*) How the true Church euer travelled to procreat moe children to God, in whom Chriſt is continually conceaued, formed, & ſpirituallie borne, ye ſhal read the *Galathians*, 4. 19. where *Paul* calleth the *Galathians* his litle children, of whom he travelled again in birth, that Chriſt may be formed & ſhaped in thé: whereby it is evident, that the Church of God is this *Woman*, & Chriſts true word is the fruit and *birth*, that ſhe formeth and produceth into the hearts and bowels of the Elect.

(*c*) That this Dragon is the deuill, it appeareth plainly by the 9. verſe hereof following, and that this ſhape and figure of his, of ſeuen heads and ten hornes, and that the 1260. yeares of his raigne, are the proprieties and notes of the Latine or Roman empire, is proued by the 24. propoſition. Hereby then is meant, that the deuill, in this ſtrife againſt Gods Church, vſed or clothed himſelfe with the perſon of the Roman or Latin empire.

(*d*) This man-childe that ruled all nations with a rod of iron, is called (pſal. 2.) Chriſt the Sonne of God, and (Revel. 19. 13.) he is called *the word of God*, which are both one, ſeeing that word took fleſh, & was incarnat, Iohn 1. 14. Gods Church then, & true ſpouſe, is ſaid to produce this birth of this man-child, when they

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preach foorth the true worde of God, and his ſonne Chriſt Ieſus, reade hereof *Gal.* 4, 19. how Chriſt muſt be formed and ſhapen in vs, &c.

(*e*) Seeing by the opinion of *Methodius* & *Primaſius*, and diuers old writers, theſe notes of this woman agree not with the Virgin *Marie* in particular, but with the whole Church of Chriſt in generall: Therefore, and by theſe words of this text, and by our 16 propoſition, it is certaine, that the Church of Chriſt muſt lurke & abide inviſible, 1260. yeares, vnder the Antichriſt, where through they are deceiued, that think the true Church to be euer viſible, patent and publike, or yet the publike and viſible Church to bee euer Gods true Church.

(*f*) That 1260. dayes in prophecies, ſignifie 1260. years is prooued by our 1. and 16. propoſitions, & that theſe years beginne at *Syluester* the firſt, about the yeare of Chriſt, 316. is prooued in the 36. propoſition. And that all thistime, euer ſome of the true and inviſible Church were preſerued, who deteſted the Pope & entertained Gods trueth, is to be ſeene in the booke intituled, *Catalogus teſtium veritatis*.

(*g*) That both in *Daniel* 10, 13, 21, and *Daniel* 12. 1. and alſo in this place, *Michael* is taken for one of the perſones of the Trinitie, euen either for the Sonne or for the holy Spirite, it is certaine, by the propertie conteined in theſe texts for there is *Michael* called one of the firſt Princes, and our Prince, and ſo is both Chriſt and the holy Spirite the firſt Prince before all beginning, and the laſt after all ending, euen α. and ω. and is alſo prince ouer vs, yea, he is a prince for vs that are his elect, who (as ſaith *Daniel* there) ſtandes for *Daniels* people, euen for the true and ſpirituall Iſraelits, and ſo ſtandeth both Chriſt in heauen as our mediatour with God, and the holy Spirite on earth with vs, as our defender and gouernour, Againe with the Name of *Michael* which is to ſay *who is lyke God*, or otherwiſe, *Deus percutiens a beating or ſtriking God* [*ex Hieronymo de interpretatione nominum.*] doth both the perſone of Chriſt and the holy Spirite agree, for both with the father are one God, and none is like to that God, whereof all the three perſons beate and ſtrike downe Sathans tyranny, and fighte for vs. The queſtion therefore is, which perſone of the Deitie doth *Michael* ſignifie in theſe forenamed textes: though ſome think he meane Chriſt, for the properties aboue written agreeing to

Chriſt

Christ: yet in respect (as is said) the same also doeth agree with the holy spirite and in some points agreeth not to Christ. Therefore (in my iudgement, *Michael* meaneth the holie Spirit, and not the person of Christ: for seeing the man or one like vnto the Sone of man that appeared to *Daniel*, (10.) is prooued Apoc. 1, note, [ſ] thereof, and Apoc. 10, note (*a*) thereof, to be vndoubtedly Christ: and that it is he only whose voice there (Dan, 10. 6. 9.) is described and heard, and who there after (Dan 12. 6.) alanerlie is desired to speake, and consequentlie must be he, and no third suppositt Angel, who (Dan. 10. 13, 21.) speaketh and sayeth that *Michael* helped him. How can it be that Christ there saith that *Michael* helped him, except that *Michael* be taken for the holie Spirite? For the Deitie distinguished in three persons [although essentiallie inseparable] euerie person is said in the Scriptures, to helpe one another, *as the Father by the Sonne created the world* (Col. 1. 16. and Iohn 1. 3.) The Sonne sent by the father, redeemed the world. (Luke 4. 43.) The holie Spirite sent both from the Father and the sonne comforteth, defendeth, and regenerateth his elect of the worlde: And the Angels are not said to helpe, but to serue and minister to the Deitie, But contrarilie to diuide one person of the Deitie in two names and to make Christ, named with the one name to, helpe Christ, named with the other name, semeth altogether improper: Wherby, *Michael* that helped Christ, appeareth euidentlie not to be Christ, but the holie Spirit. and this I speake of these forenamed Texts onelie and not of *Michael*, in the Epistle of *Iude*, where hee representeth an Archangel, who durst not himselfe, but referred it to God to rebuke Sathan, neither of other parts of Scripture, where *Michael* is the proper name of a man. More of this reade in our solution of doubts.

(*b*) These Eagles winges doe meane Gods mightie protection becausе (Den. 32, 11) *As the Eagle flattereth ouer her yong, and stretcheth out her wings and carieth them on her shoulders: so the Lord* hath also kept and preserued his owne. Furthermore, these two Eagles wings may be taken for the two Testaments, the olde and the new, with the which Gods true and invisible Church clothes her selfe and therewith flieth from the Antichristian synagogue, and assemblie, to her priuate meditations.

[*a*] That this *time, times, & halfe a time*, meaneth a thousand two hundreth and three score years, is prooued by our 16. propositi-

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on, beginning that date about the yeare of Christ 316. by the 3 proposition.

(k) That these Waters and flouds mean doctrin, consider by the note g, of the 8. chap. hereof.

(l) Some read this Text to be spoken of the Dragon, in these words, *And it stood vpon the sea shore*, and so it may be interpreted to mean, that Sathan standes ready betwixt sea & land (according to the 12. verse hereof) to oppresse them both: that is, to seduce al those, that fixe and repose their felicitie on earthly pleasures and ease on the one part, and these on the other part, who as the waltering waues of muddie seas play the tyrants, reauing to themselues the kingdoms of the world: But I rather assent to those other, who read. *And I stood on the sea shore*, as if S. *Iohn* would signifie to vs, that he stood on the shore or sea coast of the Ile of *Pathmos*, while as he saw this vision following of the beast arising out of the sea. The like is said in Dan. 10.4. that he stood on the bank of the riuer *Tigris*, where he saw his vision.

CHAP. XIII. THE ARGVMENT.

Hauing in the former chapter deduced the continual strife betwixt Christs Church & holy Spirit, on the one part, and the Deuill and his instruments on the other part: In this chapter he reneweth a more special description of these chiefe instruments, whose person the deuill is to vse in all times hereafter, to persecute Gods Church withall: to wit, of the whole Latin Empire in generall, and of the Antichristian kingdome in particular, set out respectiuelie vnder the figure of two beasts, the first ten-horned, the last, two-horned, with al their notes & tokens, agreeing most exactly with the Roman, and Papisticall kingdomes as followeth,

The text.

AND I saw a beast rise out of the sea, having seuen heads, and ten hornes, and vpon his hornes, were tenne crownes, and vpō his heads the name of blasphemie.

Paraphr. exposition.

AND I foresawe, that out of the waltering [a] waues and muddie seas of Tyrantes, there should arise a great and mightie (b) Empire, whose principall seate and chiefe Citie, is placed vpon seuen (c) hilles, and should bee governed by seuē princely governements: and (d) tenne seuerall parts of the same Empire are to bee divided, whereof there shal be tenne crowned Kings, and euerywhere vpon these seuen hilles, shall bee monumentes of ostentation, with proude and blasphemous superscriptions, and titles, set vp by

Historical application.

And among the ambitious tyrants and tumultuous people of the world, arose the great *Latin* or *Roman* Empire, whose chiefe seat and metropolitan citie *Rome*, is set vp on these seuen hils, *Palatinus, Cœlius, Tarpeius*, otherwise called, *Capitolinus Aventinus, Quirinalis, Viminalis*, and *Esquilinus*, and hath bene gouerned, by these seuen princelie governements, *Kings, Consuls, Dictators, Decem-Virs, Tribuns, Emperours & Pops*. Afterward it was divided into ten chiefe kingdoms, to wit, *Spain, France, Lombardie, England, Scotland, Denmark, Sweden*, the kingdome of *Goths* in *Italie*, & of the *Hunnes* in *Pannonia* or *Hungary*, and the *Exarchat* of *Rauenna*, and overthwart these seuen hils, & notable parts of that Empire, wer set vp idolatrous temples, images, pillars, Piramydes, & monuments of great ostentatiō, & blasphemous superscriptions and titles, such as *Diis Manibus, Minerua. Fortuna, Roma Fortunata, Roma victrici, Roma aterna, Plutoni, Veneri,*

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Priapo, & infinit others of old erected beside also infinit Papisticall idols of new.

2 This Empire succeeding to the former three Empires and monarchies, was

these princelie and royall Gouernours.

2 And this Empire that I foresaw, was like the Græcian Monarch, in that it swiftly as with the speed of a [e] Leopard, shortlie ouer ran the whole world, and like the Monarchie of the *Meedes* and *Persians*, who mightily marched forward, as on Bears feet, treding down al other kingdoms, and like the Monarchie of the *Babylonians*, who (as with the mouths of Lyons) devoured vp innocent blood, without measure:

2 And the beast which I saw was like a Leopard, and his feet like a Bears, & his mouth as the mouth of a lion: & the dragon gaue him his power, & his throne, & great authoritie.

So that at length by their deuilish works of Idolatrie, auguries, sorceries, oracles of false gods, and by blood-shed it pleased our God, to suffer these Emperours to conquer & possesse the whole world.

3 But afterward, the *Hunnes Gothes*, and *Vandalles*, subverted that gouernement of Emperours, and abolished them, where-through the Empire vaked, and lay dead more than three hundreth yeares. Yet, afterward rose new Emperours againe, intitule d of *Germanes* and *Romanes*, of the which *Charle-maigne* was the first, and in them was the Roman Empire in a manner reviued and restored againe.

And the devill gaue him his power, and his throne, that is, he made him [f] Prince of the world with full authoritie.

3 And I foresaw one of his chiefest [g] gouernements, as it were vtterlie destroyed, and abolished: but that losse was mended again, & that gouern-

3 And I saw one of his heades, as it were wounded to death: but his deadly

wound

wound was healed, and al the world wondred and followed the beast.

ment wholly restored, and all men marueiled at the power & prosperitie of that Empire, & gaue ouer themselues as slaues & seruants vnto it.

The great felicity of this Empire astonished all men, who therefore called it *Imperium sacrum perpetuum, & semper augustum*, and not only became subiect to it,

4 And they worshiped the dragō which gaue power vnto the beast & they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

4 And they worshipped the [h] deuill that gaue such preheminence to that Empire, and they honoured that Empire, esteeming none like thereunto, or able tomake warre against it.

4 But also for loue of it, they worshipped the deuill, in the idols of *Mars*, *Minerva*, Ladie *Fortune*, and others, and did beare such reuerence to that Empire, that by protection of false gods, they thought the same without all compare, and for euer invincible.

5 And there was giuen vnto him a mouth, that spake great things, and blasphemies, and power was giuen vnto him to do

5 Then was there adioyned to that Empire, a[i]fals mouth, euen an Antichristian Prophet, that spake foorth proudly things of great ostentation, &

5 In this Empire ariseth the pope, who proudly alleadgeth himself to be Gods Vicar, and that he can remit sinnes, and exeme from hell, and such other blasphemies against God and he began his mighty power and kingdome, by pope Syl

vester

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wester the first, about the year of Christ three hundreth and sixteene, and hath raigned a thousand two hundreth and three score yeares,

6 Not onely blaspheming God and his name but also boasting that he hath heauen to sell for money, and can make Saintes in heauen of his owne canonizing, to whom we must pray as our mediatours.

7 And whosoeuer would not embrace these & other his errors, but meaned to serue God truely, of these did he persecute and put to death manie a thousand extending his tyrannical power ouer al Christian kinreds and people.

8 Whereby worldlie men, addicted to earthlie pleasures, reuerenced him as God (distinct. 96 Can, *Satis euidenter*) kissing his feet, & adoring him so that in him the

blasphemies against God, and he receiued a mightie power of doing, for the space of [k] 1260. yeares.

6 During the which time, the Empire, opened this his Antichristian mouth whereby he taught blasphemous doctrine against God, and against his holie name and heauenlie Tabernacle, and against al the Saints that dwell in heauen.

7 And God suffered him to make warre against his elect seruants and to subdue them vnder his tyrannie, so that his power extended ouer euerie kinred, tongue and nation.

8 Therefore, all worldlie men dwelling in earthly plea-

two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his Tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make warre with the saints and to ouercome them, and power was giuen him ouer euery kinred tongue & nation.

8 Therefore all that dwel vpõ the earth shal worship him, whose names are not writtẽ in the booke of life of the Lamb, which was slaine from

the

the beginning of the world.

ſures, ſhall giue ſuch homage and reuerence as appertaineth to God, vnto that Empire, euen all

name of *Rome* and whole Roman Empire is eſteemed famous and holden in great eſtimation and reuerence of all

theſe, whoſe names are not regiſtred among the elect number of Chriſt Ieſus our Sauiour, who was predeſtinate to [*l*] ſuffer death for vs, before the foundations, of the worlde were laide.

9 If any man haue an eare, let him heare.

9 But who hath vnderſtanding, let him conſider Gods iuſt iudgement.

10 If anie leade into captiuitie, he ſhal goe into captiuitie, if any kill with a ſword, he muſt be killed by a ſworde, here is the patience and the faith of the Saints.

10 Whereby theſe tyrants ſhall go at length into captiuitie, becauſe they haue led others captiue: and ſhall be killed with the ſworde, becauſe they haue killed others with the ſword and this yeeldeth occaſion of comforte, patience, and perſeverance in faith to Gods ſeruants,

11 And I beheld another beaſt comming vp out of the earth which had two hornes like the Lambe, but he ſpake like the dragon.

11 And I conſidered [*m*] by it ſelfe and aparte, the deſcription of this Antichriſt, euen how his kingdome was, in a manner another kingdome comming vp out of the former great and ſtabliſhed Empire of the earth, and that hee had double power,

11 And to returne againe to the particular deſcription of the Popes kingdome, it aroſe of the ſaid greate Empire, and contained a two folde power, ſpiritual and temporall: ſignified by their two horned Miter, and by the two ſwordes that Pope *Boniface* the eight cauſed to bee caried before

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fore him, saying, *Ecce duo Gladii hic*, while as he was clade the one day in the Pontificall of a Bishop, the next day in armour like an Emperour, vsurping so double power, but teaching such deuilish doctrine as before is said.

11 And he wrought what he liste [the Emperours yet standing] with no leisse authoritie and power than the Emperour himselfe, yea he established and inaugurated again of new, that decayed state of Emperours, that now started vp againe by *Charlemaigne*.

13 And he wrought many wonders partely false as these of the legendary, partely by sorcerie throwing fire out of his sleues, as sent from heauen, partely by his lordinarie ceremonies of curfing, vsed with the

spirituall and temporall, euen [n] Priesthood & kingdom as christ hath, yet in his doctrine teacheth he diueliſh errours.

12 And he did all that he list in presence of the greate Empire, with no lesse power then that first great Empire was wont to do and he compelled all men to doe homage, reuerence & be subiect to that great empire, whose gouernment newlie [o] was start vp againe, and his former decaies and losses amended.

13 And this Anti-Christ, wrought many deviliſh and [p] deceitfull wonders, so that he made [q] fires of diuers kinds to be throwne downe from on high to

12 And he did all that the first beast could doe before him, and he caused the earth and them which dwell therein to Worshippe the first beaste, whose deadly wound, was healed.

13 And he did greate Wonders, so that he made fire to com downe from heauen on the earth in the sight of men.

14 And

14 And deceiued them which dwell on the earth, by the signes, which were permitted to him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

the ground in presence of the whole people, asif the fire of God his wrath were at his commād, to be broght down from heavē.

14 And he deceiued, and terrified them that dwelled on the earth, by these lying signes and terrors whicl God suffered him to vse, in presence of all those of the great Empire: and hee [r] causēd all those that dwel on the earth, to renew & make vp again a new forme of Emperours, or rather images of the former great Empire, whose imperiall governement had bene destroied and abolished before by the sword, but now is repared and restored againe.

setting vp on hie of light torches, and burning candles, and then throwing them downe headlong to the ground, extinguishing them before al the people,

14 Terrifying simple men to obey him, who thought their soules wer vndone for euer, by these lying terrours and deceits, which he vsed against both the people, and Princes of the Roman Empire: Also, it was the Pope that causēd *Charle-maigne* & his successours new Emperours to be confirmed and establishēd, after that, that estate of Emperors had vaked more then three hundreth yeares, by the warres of the *Hunnes*, *Gothes*, and *Vandalles*: and ordained Princes, Electours, who should choose the King of Romans.

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15 Who yet was not Emperour but as a dead figure, Image, or shew of the Empire, till he solémlie receiued the Popes injunctions, and did sweare to maintaine his profession, and then did the Pope crowne, inaugurate and confirme him Emperour of *Germanes*, and *Romanes*: And when the Emperours is so sworne, and confederate with the pope, then who euer doe not reuerence them & obey their common decrees wil be pursued of them both and of all their confederates, to death, by fire and sword, as rebels, apostates, and heritikes.

16 Moreouer, the pope caused all his subiects of Christendome, to receiue and beare in their hands and foreheads markes & tokens, representing the name of the *Latin Empyr* such as the marks of χ℞ς and crosses of sundry sorts,

15 And God suffered this Antichrist to [ſ] inspire those Emperours (or rather images and formes of the great Empire) with the spirit of his errours, so that they should speake and professe his doctrine, and then should he confirme, crown and inaugurat these counterfeite Emperours with such power, that now all men must honour and reuerence them, and yeelde them worshippe and obedience, vnder paine of their liues.

16 And he caused all men of al degrees and qualities, to receiue and beare visible [t] markes or liueries of the Empire, some times in their hands, some times on their foreheads.

15 *And it was permitted vnto him to giue a spirit vnto the image of the beaſte, ſo that the image of the beaſt ſhould ſpeak and ſhould cauſe that as manie as would not Worſhip the image of the beaſt ſhould be killed.*

16 *And he made all bath ſmal and great, rich and poore, free and bound to receiue a marke in their right hands, or in their fore-heads.*

17 And

17 *And that no man might buy or ſell ſaue he that had the marke of the name of the beaſt or the number of his name.*

17 And he diſcharged all men of doing their lawfull affaires, or vſing their trade of merchandize, except thoſe, that doe beare and profeſſe the marke or name of the Empire, or the figure of the number of his name.

17 Elſe were they not thought to be Chriſtians but excommunicate, and by the Bul of Pope *Martin* the fift theſe wer not permitted to vſe any trafique or trade of merchādize that would not ſubiect themſelues to the ſeate of *Rome*, by marking thēſelues thereto in bearing croſſes on their foreheades on Aſh-wednesday, & palme croſſes in their hands on Palmſunday or by profeſsing their name, that is to ſay, to beleeue as the *Latine* Church beleeues, or to reuerence magically the croſſes or naked figure of χξς.

18 Here is Wiſdome, Let him that hath Wit, count the number of the beaſt for it is the nūber of a man, and his number is ſix hundreth, threeſcore and ſixe.

18 This is a matter, which requireth wiſdome: let him therefore that hath skil and knowledge reckon the literall number of the name of this Empire, for the ſame number is alſo the number of one of the chiefe[u] heads-men, and firſt Princes thereof, and the letters of that name mak the number of ſixe hundreth three ſcore and ſixe.

18 Which who wil wiſelie conſider, ſhall finde more like to χξς which is the nūber of the name λατεινος,) than to the name of Chriſt, for this λατεινος is the name of that king, from whome that Empire is called the *Latine Empire*, and the number of that name λατεινος is *666*. expreſſed in Greeke by theſe numerall letters χξς.

Notes, Reasons, and Amplifications.

[a] Seeing (Apoc.17.15.) waters generally are interpreted to meane all people and nations: the sea whereout this kingdome and the foure kingdomes in (Dan.7.) ariseth, must needs be the tumultuous people and tyrants of the world, amongst the which, and of whom, the monarchies start vp, conforme to *Esay*, 57.20. *the wicked are like the raging sea that cannot rest*, &c. and Ezech.26, 3 *I will bring vp many nations against thee, as the sea*, &c.

[b] That beasts be interpreted kings, kingdomes, empires, and Monarchies, read Dan.7.17 and Dan.8.20. 21. and that this beast is the Roman kingdome and empire in particular, is prooued by our 24. proposition.

[c] That these seuen heads, are interpreted seuen hilles of the great citie, and seuen sorts of Kings or gouernours thereof, read Apoc.17.9.18. and how Rome is that seuen-hilled city, gouerned by seuen royall and princely gouernments, is proued by the 23. proposition, and in our foresaid 24. proposition.

[d] How this empire of Rome, became divided into ten kings or Kingdomes, compared to hornes, read Apoc. 17.12. and the said 24. proposition.

[e] *Daniel* cap 7. describing the foure monarchies, compareth the first (which was of the *Babylonians*) to a Lyon. The second (which was of the *Medes* & *Persians*) to a Beare. The third which was of the *Grecians*) to a Leopard: but because to al these, fourthly succeded the great Latin empire: Therefore Saint *John* composeth here the fourth beast, which representeh the same of all the former three, signifying thereby, that this Empire lacked no instrument of crueltie, that any of the former had.

[f] What throne & seat can this be els, that the deuill giueth to the Romans, but that which he promiseth to giue to Christ, Mat. 4.9. to wit, euen the Empire of the world, as being the Prince of this world, Ioh. 12.31. and Eph. 6.12. and Col.2.15. and so indeed it pleased God to permit the Romans by their deuilish auguries, oracles, forceries and bloodshed, to obtain the whole monarchie of the earth, to the wrack of other godles people, and at length of themselues.

[g] The heads, Apoc.7.19. being two wayes interpreted, to wit

for

for ſeauen mountaines, and for ſeuen kings or royall gouernments. The wounding of one of theſe ſeuen heades muſt neceſſarilie, rather mean the decay of one of the ſeuen princely gouernments thã, any thing concerning any of the hilles, ſpecially ſeeing experience of the event hath declared, that the moſt ſpeciall of theſe ſeuen gouernments, to wit the Emperors, wer aboliſhed by the war-fare of the *Hunnes, Gothes, & Vandals*, & vaked from the dayes of *Auguſtulus*, in the yeare of Chriſt. 475. vntil the comming of *Charle-maign* in the 806. yeare, in whoſe perſon and ſucceſſors, that deadly wound of the Empire was healed, and the eſtate of Emperors renued. Whereupon reade *Iohannes Baptiſta Egnatius Lib. 3. Romanorum Principum, in Carolo Magno.*

(*b*) Who can deny but theſe Romans, adorers of theſe Idols, in whom the deuill actually ſpake by oracle, in that doing, worſhipped the Deuil, ſeeing the moſt ſimple ſort of Idolatrie, is nothing els, but the worſhiping of deuils, and are adiunct. Apo. 9. 20.

(*i*) This mouth of the Empire, euen the Pope, that Antichriſtian prophet, here receiues his beginning of the *Latin* empire, as a member thereof, but afterward (ver. 11.) he becomes a ſeuerall King, and is particularly deſcribed: hereof read the 24. 25. and 26. Propoſitions.

(*k*) That 42. moneths be 1260. yeeres, and begin about the 300. or 316. yeare of God, reade our 1. 16. and 36. propoſitions.

(*l*) This ſlaying of the Lambe from the beginning, meaneth the certaintie of Godes predeſtination, in that the decree of God preordinate from the beginning, ſhall as ſurelie take effect, as if it had bene alreadie performed from the beginning. *Arethas*, reads this wiſe, *Whoſe names were not written from the beginning of the world in the booke of life of the Lamb, who was ſlaine*. Agreeable with the like, contained Apoc. 17. 8. Alwaies, ſeeing both the ſaued number as alſo the forme of redemption are from the beginning appointed and preordinate by God, therefore both theſe readings may ſtand.

(*m*) After he hath deſcribed the Pope as a member, euen the mouth of the great *Roman* Empire: now deſcribeth he him more particularlie & apart, as hauing obtained a particular kingdom of his owne: hereof read not *i*, with the 24. 25. and 26. propoſitions

(*n*) *Hornes*, to ſignifie powers and kingdomes, reade the note *d*, Apoc. 5.

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[o] This deadly wound note, is declared to be the decay of the Imperiall estat, which now being start vp again in *Chairle-maigne* the Pope proclaimes him Emperour, and willeth all men to reuerence him.

[p] Of these miracles and wonders, wrought partlie by sorcerie, partlie by iugling, and partly but falsly alledged, ye shall finde diuers histories: hereof read the tenth synthesis of our 26, proposition.

[q] Of these fierie signes, we reade two sortes the one is by inchantment, such as Pope *Gregory* the seuéth did practise, who first was a monke and was called *Hilde-brand* which is to say, a *helth-brand*, or rather a *hel-brand*, and being ashamed of that name, did change the same but not the meaning thereof, for as Cardinal *Benno* writes *in vita Hildebrandi*, In his booke intituled, *Vita & gesta Hildebrandi qui Rom. Pontifex factus, Gregorius 7 dictus est, descripta per Bennonem Cardinalem & Archipresbyterum Romanæ ecclesiæ. Cum vellet manicas suas discutiebat, & in modũ scintillarũ ignis dissiliebat & eis miraculis oculos simplicium veluti signo sanctitatis ludificabat: & quia diabolus per paganos Christum publicè persequi non poterat per falsum monachum sub habitu monastico, sub specie religionis, omnem Christi fraudulenter sub vertere disponebat.* that is *when he list he did shake downe his sleeues, and fire did flie out, in maner of sparkes, and by these miracles as by a signe of holmesse he deluded the eyes of the simple people: And because the deuil might not persecute Christ openly by Pagans, therefore by this false Monk vnder a Monks habite and shew of religion, he fraudfullie preassed to subuert Christs name.* The other sorte is by ceremonies of terrour, as when the Pope or his cleargie do cast down fierie torches, and Candles from on high, at the time of their cursing, as though they would meane, that the fire of Gods wrath were likewise readie at their command, to bee shaken out of heauen, as out of Hildebrands sleeue against them whome they curse, And by these horrible signes and terrours they haue so terrified Princes that they made them to loose their kingdomes and due obedience of their subiects, till they behoued to stoupe vnder their feete, and craue pardon and absolution. What kingdoms thereby the Pope hath cowped, and what rents and dignities he hath conquered, is to be seene in histories.

[r] The pope politiklie for his ease, causeth these new counterfeit Emperors to be made by princes Electors, that these Empe-

rours

rors of his owne making may not onlie augment his Eccleſiaſtical rents, but alſo may be readie, as his ſlaues, to fight his battels, & reuenge all his quarrels, as is to be ſeene in manie & diuerſe hiſtories, elſe ſhal the Pope depriue them and creat other Emperors in their place: And ſo hath he puiſſance indeede to doe, for that hee hath hitherto ſo pinched the empire, that he hath the ſubſtance thereof, and they little more than the bare name, image or ſhadow thereof: and therefore are they called images of the beaſt as being in a manner but counterfait Emperours: Reade hereupon our 28. propoſition.

[r] The king of Romanes and apparent Emperour choſen by the Princes Electors is neuer the more Emperour, vnleſſe, being ſworne to maintaine the Papiſticall ſeate, he be after ward inaugurate and crowned by the Pope: for manifeſtation of which ſupremacie, Pope *Cœleſtine*, crowning the Emperour *Henrie* with his hand, hee afterward with his foote threw downe the crowne from his head, ſaying he had authoritie both to make Emperours and to depoſe them at his pleaſure.

[s] That theſe viſible marks are the abuſed characters of χ ξ ς, and croſſes of all kindes ſuch as † ✚ X ⊞ ⊛ and ſuch other, and how theſe be rather deriued from the beaſts name λατεινος, than from the name of Chriſt, read the 31. propoſition.

(u) That the name of the beaſt is λατεινος, or *Latin Empire*, and how that name reſulteth of the number 666. or χξς. reade the 29. propoſition, & how the beaſts viſible markes are deriued therefrom, read the 31. propoſition.

CHAP. XIIII. THE ARGVMENT.

Vnder the figure of 144000. Iſraelites marked (Apoc. 7) with the marke of Gods protection, before the troubles of the ſeuen ages, and now appearing in that ſame full number after theſe troubles, reioycing with Chriſt on mount Sion: the ſpirite of God expreſſeth to vs the deliuerie of his church from all the tyrannie of the antichriſt, & reuiuing thereof again in ful nũber which being the firſt reſurrectiõ, he procedeth frõ thence orderly

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to the second resurrection, and Gods great harueſt, dividing the whole time to that great day, as also that dayes work, among seuen Angels, whom extraordinarlie here the Prophet hath insert, and not in the tenth chapter, where they should haue bene, for the better concealing the mystery thereof to these dayes, which before these our dayes was not meet to be knowne, as may be gathered by Dan. 12. 4 8. 9. 13. and Apoc. 10. 4 and note (d) thereof, conferred with our 11. proposition, and with the second and fourth generall reasons in our 14. proposition.

Historicall application. Paraphrast. expositon.

THen I behelde, and considered the Lambe of God, Christe Iesus, to stand on the mount of his inheritance, euen among his elect Church, and with him, those [a] hundreth, fourtie & foure thousands Israelits, who before (Apo. 7) were marked patently, with the marke and name of God their protectour.

2 And I heard further, proceeding from Gods Church, the voice and sound of many (b) people and nations, and the thundring & threatning voyce of Gods true Ministers, and I heard the joyful voyce of their reioycing in God.

3 And these Israelites, sung not the old song that their Fathers did, of the Messias to come: but contrarily in the presẽce of god, & before his professors of

The text

Then I looked, & loe, a Lambe stood on mont Sion, & with him, a hũdred fourty & four thousande, hauing his Fathers Name written in their fore-heads.

2 And I heard a voice frõ heauen, as the sound of manie waters, and as the sound of a greate thũder: & I heard the voyce of harpers, harping with their harpes.

3 And

3 And they ſung as it were a new ſong before the throne and before the foure beaſts, & the elders, and no man coulde learne that ſong, but the hundreth fourty and foure thouſand, which were bought from the earth.

4 Theſe are they which are not defiled with Wom̃: for they are virgins, theſe follow the Lamb whitherſoeuer he goeth, theſe are boght from men, beeing the firſt fruits vnto God, and to the Lambe.

5 And in their mouths was found no guile: for they are without ſpot before the throne of God.

6 Then I ſaw another Angel flie in the middes of heauen, hauing an euerlaſting Goſpel, to preach vnto

the old and new Teſtaments, they gladly ſung the ſongs & hymnes of their newe redemption in his blood, already ſhead: and no [c] moeof Iſrael could learne to reioyce and triumph in that newe redemption, but onely thoſe hundreth, fourtie foure thouſands, which thereby were redemed and ſelected from among the earthly Iſraelits.

4 Theſe are they, which are neither [d] whoremongers corporallie with women, nor ſpirituallie with idoles, for they are chaſt and cleane from both: Theſe follow Chriſt, whereſoeuer hee directeth them: theſe are redemed and choſen out from worldly men, being that portion of the [e] fruit of the world, that is dedicated to God, and to his Sonne Chriſt Ieſus.

5 And in their mouths is found no guile nor deceit, for Chriſt hath purged their ſinnes, ſo that they appeare without ſpot before the Maieſtie of God.

6 Then after Chriſts ſpirituall preſence, for the defence of theſe hitherto: Now came another mighty Meſſenger, euen the [f] firſt of the ſeuen

The ſeuenth age begins. 1541. *The firſt*

6 Theſe Iſraelites with many Gentiles being hitherto hidlings, preſerued by God in theſe ſix ages vnder the Popes tyrannie. Now in the ſeuenth age, about the 1541. yeare of Chriſt, God ſtirred

vp openly, his first publike ministers & seruants *Luther, Caluin, Melāthon*, and others, to preach out during all this Iubilie the perfite veritie of the Gospel publikly, which before was hid and obscured vnder the Antichristian raigne, so that now the true Church lurketh no more, but Gods trueth to all the world is made patent by these ministers.

thundering Angels Iubilie.

thundering Angels of the latter day, & he, in the mouthes of God his Ministers, did publish the euerlasting Evangell of Christ Iesus, and preached foorth the same openlie, to all them which dwelt vpon the earth, of euerie Nation, Kinred, tongue and people.

them that dwel on the earth, & to euerie nation and kinred & tongue, and people.

7 Teaching them all vniuersallie, by their publike and open preaching to feare God onlie, and leaving all other superstitious worshipping, to giue glorie onelie vnto him, for the houre draweth now neere in the which all shall be iudged, and therefore, to leaue their Antichristian Idolatrie, and only to worshippe him, that made the heauen, earth, waters, and all that in them is.

7 Saying with a loud voice, feare God, and giue glorie to him: for the houre of his iudgemēt is come, and worshippe him that made heauen and earth, and the sea, and the fountaines of water.

8 About the end of which Iubilie, and beginning of this next Iubilie, begun in Anno. 1590. God hath shewed marueilous indices, that the Empire of *Rome* & Papistical kingdome shall shortelie fall: the Antichristian & *Spanish* flote is destroyed, the late king of *France*, Duke of *Guize*, and his brother

Iubilie 1590

The second thundring

8 Then came the second of the seuen thundering Angels, declaring euen presentlie, the horrible fall and

8 And there followed another Angel, saying, it is fallen, it is fallen Babylon the great citie: for shee made

made al nations to drinke of the wine of the wrath of her fornication.

decay to be come of that figuratiue h) Babylon, & great Antichristian citie, becauſe ſhee had entiſed all nations hitherto, to committe idolatrous whoredome with her and ſo made them to drinke of the cuppe of God his eternall wrath and indignation,

Angels Iubilie 1639

Papists, and committers of the *Pariſian* maſſacre all murthered by other, one named a proteſtant nowe made king of *France*: So that before the ende of this Iubilie (God willing) *Rome* and the whole papisticall kingdome thereof ſhallbe ruined.

9 *And the third Angel followed them, ſaying with a loud voice, If anie man worſhippe the beaſt and his image, and receiue his marks in his foreheade or on his hand.*

9 Afterward comes [i] the third order of thundering or threatning Meſſengers, openly and loudelie threatening, that if any bee now, that doe worſhip or reuerence that Antichristian Empire or counterfeiters thereof, or that receiues the olde ſuperſtitious markes

The third thundering

9 So that in the thirde Iubilie beginning in An. 1639. the miniſters and meſſengers of God, ſhall God willing haue only the latter dregges of that *Romiſh* ſeat to admoniſh & threaten by open intimation, that if any bee, in whoſe heartes the reuerence of that ruined Empire and counterfeit Emperors defēders thereof is ſuperſtitiouſlie in

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veterate, or if anie now be marked with Chrisme or crosse on hand or head thereof on their fore heade or in their handes.

10 The same shall drinke of the horrible vengeance of Godes wrath yea, of his vengeance and wrath, pure and vnmixed with anie pointe of his mercie: and he shall be tormented eternallie in the bitter sulphurious fire of hell, in the presence of Christ and all his holie Angels.

11 And the griefe of their torment shall encrease for euer and euer: and

their torment shal neuer ende that reuerence that *Romane*, and Papisticall seate or obey the Princes maintainers thereof, be it *Spaine* or *Germanie*, or who euer els, that maintaining that seate doeth counterfeit the Emperour, and whosoeuer receiues in honour the superstitious markes of χ ξ ς and crosses of all kinds which are deriued from χξς which is the number of λατινος, the name of the Latin Empire they shall haue no slackning day nor night, who reuerence that Antichristian empire or counterfeit Emperors there of, or whosoeuer receiueth the superstitious markes that are [k] deriued and composed of the name of that Empire,

Angels / Inglise

12 And this eternall punishment of the wicked, doeth minister occasion of patience to the Saintes of God, and to these that obserue his

10 *The same shall drinke of the Wine of the Wrath of God, yea of the pure Wine which is powred into the cup of his Wrath and he shall be tormẽted in fire and brimstone, before the holie angels, & before the Lambe.*

11 *And the smoke of their tormẽt shall ascend euermore, and they shall haue no rest day nor night, which worshippe the beast and his image, and who soeuer receiueth the printe of his name,*

12 *Here is the patience of the Saints, here are they that keepe the commande-*

ments of God and the faith of Iesus.

13 *Then*

13 Then I heard a voice from heauen, saying vnto me, Write, blessed are the dead which die in the Lord, for that incontinent hereafter (saith the spirit) shal they rest from their labours and their works follow them.

14 And I looked and behold, a White cloude, and vpon the cloude one sitting like vnto the Son of man, hauing on his heade a golden crowne, and in his hand a sharpe sickle

15 And another Angel came out of the Temple, crying with a loude voice to him that sate on the cloude Thrust in thy sickle and reap: for the time is come to reape: for the harueſt of the earth is ripe.

16 And he that

commandements, and are the faithfull seruants of Christ Iesus

13 And now doeth the prophete *Iohn* at the commandement of Gods Spirite write & publish those now to be happie that haue died in the Lord, for that (*l*) incontinent (saith Godes Spirite) after this Iubilie, shall they rest from their troubles, & the reward of their workes (deserued in Christ) shall now followe them.

14 And beholde now and loe (the fourth Iubelie being begunne in Anno a thousand sixe hundreth eightie eight.) bright clouds shall appeare, and (*m*) thervpon Christ the sonne of man comming vnto iudgement, as the fourth of the thundering Angeles having on his head the glorious crowne of eternall victore, and in his hand the (*n*) sickle of sharpe diligence, to gather in his elect with.

15 And for the fift of the thundering Angels came another euen the (*o*) thirde persone of the Trinitie, who proceeding out from the (*p*) Maiestie of the father, proclaimed with a loude voice to Christ that sate vpon the cloudes, saying, Enter to now with diligence, and gather in thine elect: for the houre of the greate harueſt is now come, and the elect people of the world are readie and ripe, expecting their reward.

16 And Christ, comming in the clouds

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ſat on the cloude, thruſt in his ſickle on the earth, & the earth was reaped.

17 Then another Angel came out of the Temple which is in heauen, hauing alſo a ſharpe ſickle.

18 And another angel came out frō the Altar, which had power ouer fire & cryd with a loud cry to him that had the ſharp ſickle, & ſaid, Thruſt in thy ſharp ſickle, & gather the cluſters of the vineyard of the earth: for her graps are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vines of the vineyard of the earth, & caſt them into the great Wine-pres of the wrath of God

20 And the Wine-preſſe was troden

entered to as a reaper, with the ſharp ſickle of diligence, to gather in whollie his elect, from the earth, and they were then all gathered vp from the earth.

17 And then came another (euen the ſixt thundering Angel) executer of God his wrath from the maieſtie of God, appointed alſo diligentlie (as with a ſickle) to gather in the wicked.

18 And the ſeuenth and laſte thundering Angell came out from the iuſtice ſeate of God, hauing power, concerning Gods fierie and fierce wrath and he proclaimed with a loude voice to the former Angell, that was readie as one with a ſickle, to gather in the reprobate, ſaying: Enter to worke diligentlie, as a reaper with his ſickle and gather the heapes of the wicked of this world, for their [q] iniquitie is fullie ripe.

19 And that ſixte Angel entered vpon thoſe people of the earth, as a reaper with his ſickle, and cut downe the wicked growing in all earthlie wickedneſſe, and caſt them into hell, the greate tormente place of God his fierce wrath.

20 And their they were tormented, farre from the companie of Gods true citizens, and as the blood of an infinite ſlaughter, may be thought to flowe vp to the bridles of horſe in a fielde [r] a thouſand ſix hundreth ſtades off: euen ſo ſhall their terrours and eternall

without the citie, & blood came out of the winepres, vnto the horse-bridles, by the space of a thousand and six hundreth furlongs.	torment in hell, beginne to ouerflow al measure, after the outrunning of a [7] thousand six hundreth yeares.

Notes, Reasons, and Amplifications.

(a) Of these hundreth fourtie foure thousand Israelites, which the Spirit of God signified to S. Iohn, in the beginning of the troubles of the seuen ages, that he would preserue and marke to himselfe, there lackes not one, but they are all exhibited now, after these troubles, merrie and reioycing with Christ their redeemer, as Christ saith, Iohn 6.39. and 17.12. *Hæc est enim Voluntas eius qui misit me Patris, Vt omne quod dedit mihi, non perdam ex eo, sed resuscitem illud in nouissimo die.* This is the Fathers will which hath sent mee, that of all which he hath giuen me, I should loose nothing, but should raise it vp again at the last day: And, *Quos dedisti mihi, custodiui, & nemo ex ipsis periit, &c.* Those that thou gauest me, haue I kept, and none of them is lost. &c.

(b) As in the seuenth chapter hee hath expressed and fore-warned the marking, preseruing and electing of these 144000. Israelits, & of the Gentiles of all nations, an innumerable people. So here for the Israelits, he repeats that selfe-same number of 144000. and for the Gentiles, he represents them vnder the sound of many waters, & great thunders, for Rev. 17.15. waters are interpret people, nations, and tongues, and thunders are those preachers, of whatsoeuer nations, that boldlie threaten out Gods iudgements against the wicked, for the which, Christ called Iohn and Iames, the sonnes of thunders. Marke 3.17. and the seuen Angels ', that here threaten the destruction of this Babylon, and day of iudgement, are therefore (Revel. 10.3.4.) called the seuen thunders.

(c) This doubtlesse, is literally spoken of Israel, of whom he wold mean, that, boast as they will, that they are the seed of Abraham and chosen people of God, yet shall no moe of them than these 144000, be saued; that becomes Christians: whereas of the Gentils, the number that shal be saued, Rev. 7.9. shall be infinite, and their sound shalbe (here saith he ver. 2) as the sound of many waters. But concerning the precisnes of this number, read Apo. 7. note f, thereof.

(d) Th

[d] This is not so precisely meaned, but that both the whoremonger and idolater, whom God afterward hath indewed with repentance and amendement, hauing faith in Christ Iesus, shal be restored to puritie in his blood: for, how oft soeuer a sinner doth repent him of his iniquities, the Lord will put his iniquitie out of his mind, *Yea, though thy sinnes* (saith God Esay 1.18) *were as skarlet yet shall I make thee white as snow, and cleane as wool.*

(e) As the first fruits in the Leviticall law were offered to God, and the rest disponed vpon by the people: So are the elect onelie dedicate and appointed for God, and therefore, they onely are called his first fruites: and the great multitude reprobat, and reject.

[f] That this Angell (although he calleth him another Angell, that is to say, another than the Lambe) is no second, but is the first of these, which Apoc. 10.3.4. are called the seuen thunders, appeareth hereafter by verse 9. and note *i*, following, and by the 11. and 12. propositions: and therefore this Angels time falleth betwixt the 1541. and the 1590. yeare of Christ.

[g] That at this time the houre of Gods latter judgement draweth nere, euen within an hundreth and ten yeares from the end of this first Angels time, is to be seene by our 13. and 14. propositions.

[h] That vnder the name of figuratiue *Babylon*, is meaned *Rome* read the 13. proposition. And as *Rome* it selfe is here comparable to *Babylon*, in that she succeded to her Empire and impietie, so also here, & in the 18. chap hereafter, doth the Prophet S. *Iohn* in describing the fal of this *Babylonicall Rome*, borrow the very words of *Esay* & *Ieremie*, describing the fal of *Babylon* it self. Hereof read the note *b*, of the 18 chap. Further, how before the end of this Iubilie, ending in Anno 1639. *Rome*, appearingly is to be destroyed, and the kingdome thereof to fall, the marveilous beginning of this same Iubilie seemeth to portend: for nere to the beginning hereof, in the 88. 89. and 90. yeares of God, God hath by the tempest of his winds, miraculously destroied the hudge and monstruous Antichristian flote, that came from *Spaine*, against the professours of God in this poore Iland: Againe, God hath stirred vp one of the chiefe murtherers of the Saints of God in *Paris*, euen the late King of *France*, to murther the Duke of *Guize*, and the Cardinall his brother, speciall deuisers of that cruell Massacre. Then further

that

that mighty God hath ſtirred vp a deſperat papiſticall Frier, to change liues with that bloody King. So that by the ſword, and mutuall blood-ſhed of papiſts among themſelues, the right of the crown of *France* is now fallen into the hands of the king of *Navar* who pretending himſelfe to haue bene a proteſtant, the Church of true proteſtants vnder him, hath thereby had reſt hitherto. And with theſe miraculous accidents hath this Iubilie begun, hoping in God before the end thereof, to heare that whole papiſticall city and kingdome of *Rome* vtterly ruined: For theſe premiſſes were as vnlikely before thoſe three yeares.

(*i*) Becauſe this text calleth this Angell the third Angel: therefore, neceſſarily the Angel preceeding him in the 8. verſe, muſt be the ſecond: And again, the Angel preceding that ſecond in the 6. verſe, muſt be the firſt Angel, although the text adioines to that firſt Angel, the name of *other*, as being another than the Lamb, mentioned before, verſe 1. For the Lamb is euer ſpiritually preſent, and aſsiſtant with his Church: But that other was the firſt meſſenger, that commeth in the laſt age: and this, contained in this 9. verſe, is the third, & Chriſt himſelfe, by his bodily comming to iudgement, ſhall be the fourth. Read more hereof in our 13. propoſition.

(*k*) Whereas in other parts of this book, this marke is but ſimplie called the *beaſts marke*, as doubtfull what it is like, or from whence it is deriued: here ſaith he plainlie, it is the *marke of the beaſts name*: as if thereby he would plainly let vs vnderſtand, that, that marke is ſome wayes deriued from the name of the beaſt λατεινος, to wit, euen from the three numerall letters thereof χξς aſsigned by the text, as more euidentlie doth appeare by the next chapter verſe 2, and note *e*, thereof, where that marke is expreſly called, the marke of the number of the beaſts name, and therefore, theſe marks, are the marks of χ ξ ς and croſſes of all kindes, as is proued by our 31. propoſition.

(*l*) Some read here, *Bleſſed are they that incontinent hereafter die in the Lord, for that (ſaith the Spirit) they ſhal reſt from their labours*: but ſeeing certainly, they are alwaies bleſſed that die in the Lord, be it heretofore, or hereafter, I therefore aſſent rather to them that reade *Bleſſed are they that die in the Lord, for that incontinent hereafter (ſaith the ſpirit) they ſhall reſt from their labours*, and this varietie commeth by the placing of the point before the adverbe

of

of time, or after the same in the Greeke.

(m) This cloud is meant literallie, for in a cloud Christ passed out of his disciples sight, and that same way (saith the Angels, Act. 1.9.10.11) shall he returne to judgement: hereof read Math.24.30 and Mat.26.64. the like is spoken, Revel. 1.7. and note f. thereof.

(n) This hooke or sickle mentioned here, and in Ioel 3 13. and mar.4.29. can mean no other thing, than that earnest & sharp diligence, that Christ shall vse in gathering in his elect: by comparison, as shearers or reapers with their hookes, gather in their corne, & not that Christ shall vse any material instrument in this work of the latter day: yea, no other than that, that God did vse at the first creation of all things, which was, *Dixit & factum est*, euen the vertue and puissance of his word.

(o) The precise day & houre of Gods great iudgement, being both vnknowne to Christ, so far as he is man, & also to the Angels of heauen, as Christ testifieth in Marke 13.32. Therefore, this Angel, that is the advertiser of Christ, must needs be the holy Spirit the great messenger of God, & God himself, by whom Christ is made fore-seene, and priuie to all mysteries, as being conjunct & vnit persons in one God-hood.

(p) This temple that is said here to be in heauen, is by the Rev. 21.22. & by the 20. prop. nothing else than the maiestie of God: from whome the holy Spirit going out figuratiuelie, as it were, after the manner of men, beareth this message of the latter day to Christ, & so are expressed three several functions, correspondent to the three persons of the God-hood. The Father directeth the message of his judgement, the holie Spirit beareth it vnto the Sonne, the Sonne then executeth it. And this orderlie progresse is set down, but for supplie of our weake vnderstanding.

(q) This Vine is the wicked people of the world, which the Lord hath planted to bring foorth good fruit, but they haue brought foorth euill and corrupt works, of whom saith Esay 5.2. *I waited that they should produce good vines, & they brought foorth sowre grapes.* That is to say, in the seuenth verse thereof: I waited that they should giue iudgement, and behold, they wrought iniquitie, and I looked for iustice, and behold the complaint.

(r) Seeing by the Spirit of God, there is nothing idlely or in vain expressed. These whole premisses being spoken of the latter day, it appears this date of 1600. to be the date of that great day, else ap-

arant

parantly, this great precise number of 1600. would not haue bene put here more than any other nũber, & this doth chiefly appeare becauſe this number agreeth ſo neere with other propheticall dates of the latter day, falling about the yeare of Chriſt 1699. as at more length is ſhewed in our 14. Propoſition.

CHAP. XV. THE ARGVMENT.

The Spirit of God, intending to repeat the prophecie of the ſeauen ages, now vnder the termes of Vials, which before were expreſſed by ſeuen trumpets, to the effect, the one may be a commentary to diſcipher the other, firſt ſetteth down this chapter as a preface thereunto, containing in it chiefly two godly inſtructions: The one of Gods mercy, that theſe laſt plagues being imminent & ready, do not the more fall out, till God haue firſt eſtabliſhed ſuch in ſecurity, amidſt the raging ſeas, and conſuming fire of worldly perſecution, as refuſing the Antichriſtian errours, reioyce triumphantly in God. The ſecond inſtruction, is of Gods iuſtice, that while as his temple is moſt patent, and his trueth publikly preached in the dayes of the primitiue Church, foorth of the open predication of the Evangell, proceeds both Gods horrible plagues, vniverſally vpon the conteners thereof: As alſo, it pleaſeth Gods maieſtie, to giue power & permiſſion to the Anti-chriſt, to obſcure the true contemned light of the Evangell, till the end of theſe plagues.

The text.	*The Paraphraſticall expoſition.*
AND *I ſaw another ſigne in heauen,*	AND I behelde againe, further of theſe great and heauenly

mar-

maruels, and considered Gods messengers of the seuen latter plagues readie, whereby in them the wrath of GOD might be fulfilled.

2 Then I perceiued and saw, how first God would make for his owne, the flowing [a] waues, and raging tyranny of the world calme, and firme as glasse, though mixed with a litle fire of persecution, and those that had victoriouslie attained to the true (b) knowledge, which is theantichristian empire, whoare the counterfait emperors thereof, which is his marke, that comes [c] of the number of his name, would he make firmelie and constantly to stand in all these rageing stormes, as stable and sure with perfite gladnes,

3 Singing and reioycing with Moses and the Prophets of God, in the old Testament, and with Christ and his disciples of the new Testament.

greate and marueilous, seuen Angels hauing the seue last plagues: for by the, is fulfilled the wrath of God.

2 And I saw as it were, a glassie sea mingled with fire and them that had getten victorie of the beast, and of his image & of his marke of the number of his name, stand at the glassie sea, hauing the harps of God.

3 And they sung the song of Moses the seruant of God, and the song of the Lambe, saying, greate and marueilous are thy workes, Lord God Almightie: iust and true are thy waies, King of Saints.

4 Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holie, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 Thereafter I considered, and behold the true Temple of God, euen his holie Church was visible and patent, and the Gospel publikely preached, among his heauenlie elect of the primitiue Church.

5 And after that I looked, and behold, the temple of the Tabernacle of testimonie was open in heauen.

6 And

6 And the seauen Angels cam out of the temple, which had the seuen plagues, cloathed in pure & bright linen, and hauing their breasts girded with golden girdles.

7 And one of the four beasts gaue vnto the seauen Angels, seauen golden vials, full of the wrath of God, which liueth for euermore.

8 And the Temple was full of smoke from the glory of God, and from his power, and no man was able to enter into the Temple, till the seauen plagues of the seuen Angels were fulfilled.

6 And vpon the patencie of that true Church & [d]opening vp of the gospell and true christian religion, there flowed out vpon the disobedient contemners thereof, the seuen great plagues, powred out in the seuen last ages, by the Angels of God, who are clad in [e] puritie and innocencie, and gloriously girded with iustice, power and readines.

7 And *Luke* one of the (f) foure euangelists (ending here his acts of the Apostles) giues place from this foorth, to these seuen Angels, to prosecute out their prophecie of these plagues, which they are to powre foorth of the precious cups of the justice of God euerlasting.

8 And during that time, shall the true Church of God, and holy Christian religion be (g) obscured and darkened with Antichristian errours, which the majestie and power of God hath pleased to permit & suffer, for the cótempt of his word, so that thereby, there shalbe no true visible Church, nor sincere doctrin publikely opened, that any may haue accesse vnto, till these (h) seuen plagues bee powred out, by these Messengers & Angels of God, against the wicked of the world.

Notes, Reasons, and Amplifications.

(a) This glassie sea, is the world, wherein, although the wicked bee drowned sometime, with the stormie waues and troubles,

so metime againe, with the pleasures & voluptuousnes therof: yet doeth God a litle quiet the rage thereof, and make it so firme and stable to his owne, that though they sometime slide thereon, and be grieued with the fire of persecution, yet shall neither the raging stormes thereof, on the one part, nor the alluring pleasures thereof, vpon the other part, ouer-whelme or drowne them, hereof read the Paraphrase of the Revel. 4. 6.

(b) The text here speaketh of victory, and ouercomming the *beast, his image, and marke of the number of his name.* Though the ouercomming the beast, might import a battell or strife: yet it were vnproper to say, they stroue and ouercame the marke of the number of the beasts name. This victory then, appeares to meane a spirituall strife by knowledge, to discerne the trueth and true meaning of these, from the wrong meaning, and so to ouercome the difficultie of these mysteries, that knowing their true meaning, we may victoriously follow the trueth.

[c] Many hauing mistaken this text, haue not followed the originall Greeke, but thinking to make the matter more sensible, haue turned it to the wrong sense: for some haue here interponed the conjunction, *and*, saying, of his marke, [*and*] of the number of his name: these, by interponing that conjunction, *and*, would meane the beasts marke to be a seueral thing, no waies pertinent to the number of the beasts name. Others, not finding there that conjunction, *and*, which is καὶ in the Greeke, doeth apparantly iudge these words [*Of his marke of the number of his name*] to bee put *appositiuè*, as to saye, *Iohn an Apostle*, and so doeth iudge this mark & this number to mean both one thing, & therfore leaues out the one, to wit, the marke, & this is done in the vulgar latine translation in these words: *Et eos qui vicerunt bestiam & imaginem eius & numerum nominis eius, &c.* [that is, *and they who haue gotten victory of the beast, and of his image, and of the number of his name, &c.* but betwixt these extremities, whereof the one addeth, and the other paireth the text, we holde the text it selfe as the true middest, which word by word according to the greeke originall, & as both T. Beza in the Latine, and we here in the english haue expounded the same, doeth import not the victory of the beasts marke, and of the number of his name, but of the beasts marke of the number of his name, καὶ ἐκ τοῦ χαράγματος αὐτου, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτου: inferring expressely thereby that the beasts mark comes of the number of his name & therfore, haue

we cited this text in our 31. propoſitiõ, as a ſure ground & authoritie to trie this mark by. Reade further hereof in the ſaid prop.

(*d*) That this Temple meanes Gods holy Church and whole contents thereof, euen his very trueth & true religion amongſt his holy and heauenly elect vpon earth, is ſhewed in our 20. propoſition. And here is to be noted, that euer the more patently that this temple is opened, and the more openly that Gods truth is publiſhed, the greater euer are the plagues that floweth out from thence, if it be not duly imbraced, and reuerently accepted' as experience both here, after the daies of the primitiue Church, and alſo in all ages proueth, and ſhal, without all queſtion, be alſo prooued vpon vs in this preſent age, except more ſpeedy repentance come nor yet appeareth.

(*e*) That fine linnen, is puritie, innocencie and iuſtification, read the Reuel. 19. 8. and how this girding is a ſigne of readines, read Luke 12. 35. and Luke 17. 8. and ſpecially meaneth readines to iuſtice, as in Eſay. 11. 5. *Iuſtitia cingulum lumborum eius, Iuſtice ſhall be the girdle of his loynes, &c.* and that with great power, as Pſal. 17. 33 40. So that the girdle of theſe properties, for their excellencie, is ſaid here to be of golde: that is to ſay, precious and glorious, as is ſaid, Apoc. 1. 13. note (*n*) thereof.

(*f*) Where it is ſaid here, that this beaſt or Evangeliſt, gaue the ſeuen Vials to theſe ſeuen Angels; it is not literallie ſo to be take, but after a propheticall and figuratiue maner of ſpeach: as if hee would ſay, that, that Evangeliſt *Luke* remitted, & gaue ouer the writing of the reſt of his Eccleſiaſtical hiſtorie, and entred to, theſe ſeuen Angels to prophecie out, where he left off: The like phraſe is commonly vſed, in ſaying, Thou haſt deliuered him thy penne: that is, Thou haſt giuen place to him to write the reſt. Here then note, that if either the foure beaſts were wrong interpreted, to be the foure Evangeliſts, or yet the ſeuen trumpets, or ſeuen vials were not both one, or at the leaſt, beganne not about the yeare of God, 71. and ſo our 2. 6. and 19. propoſitions were impugned, then would there ſome repugnance appeare here: but in that there is no repugnance here (for the Actes of the Apoſtles end at the remaining of *Paule* captiue two yeares in *Rome*, in free-ward, where ſhortly after he ſuffred death, in the end of *Nero* his raign, which approacheth within a yeare or two to the ſaid 71. yeare of Chriſt). Therefore, the ſaid propoſitions are hereby confirmed &

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vndoubtedlie approoued.

(g) Some doe translate this to be the smoke and reeke of Gods maiestie, & of his power, that hindereth vs to enter into his Temple, which is not probable, but rather, as *Ierome* & other learned translate it, a smoke, not of Gods maiestie, nor of his power, but from Gods maiestie, and from his power, as being the smoke of Antichristian errours, which neuertheless floweth from the permission and power of Gods maiestie, for the punishment of the contemners of his trueth. The like is said in the Lords prayer, *Lord, lead vs not into temptation*, and Amos 3.6. *Is there any euil in the citie, which the Lord hath not done*: not that the Lord tempteth vs, or doth any euil in the citie directly, but only, that, that temptation and euil-doing doeth flow from the permission and sufferance of his maiestie, and his almightie power, as permitting, in his iust wrath, his slaues, the devil, the world, and the flesh, to stir vp all euill in vs: And so, this smoke that hindereth vs from entering into Gods Temple, is not his smoke, but the smoke of Antichristian errours, which neuertheles floweth from the permission of Gods maiestie and power.

(h) This abiding of Gods Temple so long latent and obscure, is most certaine: For, during the most part of the first age, by diuers heretikes, fore-runners of the great Antichrist: & during the second, third, fourth, fift, sixt, and beginning of the seuenth ages, by the Romane Antichrist himselfe, the true Temple of God, and light of the Gospell was obscured, till by the seuenth plague, in this seuenth & last age, his kingdome began to fall, so that hencefoorth to the worlds end, shall Gods true Church and holie religion be patent, open, and publikelie knowne. Hereof read the paraphrase of chap. 11. 19. and note (r) thereof, with the discourse of our 20. proposition.

CHAP. 16. THE ARGVMENT.

Hauing præmitted the former chapter, as a preface to the prophecie of the seauen ages, nowe to bee repeated vnder the tearmes of vials. In this chapter hee

prose-

proſecutes out, in due order of time, the plagues of the whole ſeuen vials, correſpondent and agreable in purpoſe, ſenſe, and almoſt in tearmes with the ſeuen trumpets before expreſſed, whereby moſt ſurely, the one may be vſed as a commentary to the other.

The text.	*Paraphraſtical expoſition.*	*Anno Chriſti.*	*Hiſtorical application.*
1 *AND I heard a great voice out of the temple, ſaying to the ſeuen Angels, Goe your waies, and poure out the ſeuen vialles of the wrath of God, vpon the earth.*	AND I heard the mightie decree of God, directed from the Temple of his trueth, to his miniſtring Spirits of the ſeuen ages, cõmanding them to paſſe, and powre out the cuppes of his wrath of theſe ſeuen ages, vpon the [a] people of the earth.	71	1 AT the appointment of God, there are ſeuen ages to the worlds end, in euery one of the which, there are ſeueral plagues poured foorth, for the iniquities of the world.
2 *And the firſt went, and powred out his vial vpon the earth, and there fell a noyſome and a grieuous ſore vpon the men, which had the marke of the beaſt, & vpon thẽ which worſhipped his image.*	2 And his meſſengers of the firſt age paſſed, and powred out the cups of God his wrath vpon the great Empire of the earth, & there came a cruell and horrible plague vpon al people that	*The firſt Viall of* 378	2 In the firſt age, from the yeare of God, 71. to the 316. yeare, the Empire of *Rome* and *Roman* Monarchie beganne to decay: For, the ſubiects of that Empire, and all who obeyed the degenerate Princes thereof, were ſometime plagued and oppreſſed by their tyrannie, and by the tyrannie of the thirty tyrants, that then raigned vnder thé: Others, ſomtime were oner-run by ſtrangers, through the effeminate lenitie of theſe Emperours.

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3 Wherethrough, and becauſe in the ſeconde and next age, beginning about the yeare of God, 316. the Emperour *Conſtantine* tranſported the imperiall ſeate to *Conſtantinople*, it came to paſſe, that the towne of *Rome*, and whole Peninſull of *Cittim*, which is (*ex Hieronymo de interpretat. nominum*) interpreted the gathering or toſsing of the ſeas, and nowe is called *Italie*, is left a praie to the *Huns*, *Gothes*, *Vandales*, and other barbarous nations, who ſlewe and deſtroyed of the inhabitants of that countrey at their pleſure.

4 Then begins in the yeare of God, 561. the third age, in the which, the wicked *Mahomet* aroſe & taught the damnable doctrine of his *Alcaron*, among the Chriſtian Churches of the *Orient*, where-through theſe Eaſterly countries

316

561

The ſecond Viall

The

profeſſed obedience to it, and vpon them that reverenced that Empire, & the degenerat Princes therof.

3 And the meſſengers of the ſecond age, powred foorth their cups of God his wrath vpon a certaine (*b*) ſea coaſt, peninſul or land, named by the ſea: & that land became full of blood-ſhed and murther: and all the people that ſometime liued wealthilie in that Peninſul, were (for the moſt part) ſlain and deſtroyed.

4 And the meſſengers of the third age powred out their cups of Gods wrath (*c*) vpon the wholſom flouds and liuelie fountains of pure doctrin, and the

3 *And the ſecond Angell powred out his viall vpon the ſea, and it became as the blood of a dead man: and euerie liuing thing died in the ſea.*

4 *And the thirde Angell powred out his viall vpon the riuers & fountaines of waters and they became blood.*

5 And

doctrine became corrupt, tending alto(d) bloodshed and murther.

5 And I perceiued the Messengers and Ministers of the true doctrin extolling Gods iustice, saying, Thou Lord, who is, and euer was holy, art iust, and hast iudged righteously in this cause.

6 For these people haue shed the blood of thy holie Saints and Ministers, & therefore hast thou suffered them spirituallie to drinke bloody doctrine, exhorting blood-shed, for they were no better worthie.

7 And I cõsidered frõ the Sanctuary, euen from among them, that entered into the secret meditatiõ of gods my-

became altogether corrupt with his bloodie heresie.

5 Herein doeth God his iustice and most iust iudgement appeare: for that men had then contemned the true doctrine.

6 And shed the blood of Gods seruants, therefore did God sende among them this *Mahometicke* doctrine, which cruellie exhorteth men to make war and blood-shed, & falslie promiseth the kingdome of heauen to all those, that valiantly fight in their quarrels.

7 And this, all that contemplate the mysteries of Gods iustice, vnderstande to bee iustlie deserued at the hands of th

5 And I heard the Angell of the waters say, Lord, thou art iust, which art, & which wast, & holy, because thou hast iudged these thinges.

6 For they shed the blood of the Saints and prophets, & therefore hast thou giuẽ them blood to drinke: for they are worthie.

7 And I heard another out of the Sanctuarie say, euen so Lord

the almightie, who is true and righteous in all his iudgements.

8 Then beginneth in Anno 806. the fourth age, about the which time, the Spiritualitie & Papistical Cleargie, induced many contentious arguments, and sophisticall reasonings, as the captious distinctions of δουλεια & λατρεια, excusing their idolatrie, and new erection of Imagerie, established lately before, in the seuenth councell of *Nice*, against certaine Godlie Emperours of *Grece*, who had demolished Imagerie: Also, the curious sophismes and contentious arguments of transubstantiatiō to excuse their αρτολατρεια and adoration of the bread.

9 And with these, and such like fires of contentions, they kindled vp men in strife, smothering the trueth, and blaspheming the name of God, by calling it God, that was not God,

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The fourth Vi-

steries, the same also confessed and approued, saying, O Lord God Almighty, true and righteous are thy iudgements.

8 And Gods Messengers of the fourth age, powred out the cup of Gods wrath, against the [e] spirituall Preachers: & God suffred them to stir vp arrogant opinions, and to vex & grieue men with their sophismes, and furious fire of their hot contentions.

9 And men were marueilously chafed, and puft vp with [f] contentious arguments, defending blasphemies against the Name of God, who only had power to reveale the trueth, and to re-

God Almightie true and righteous are thy iudgments.

8 And the fourth Angell poured out his viall on the Sun, & it was giuen vnto him to torment men with heate of fire.

9 And men boyled in great heat, and blasphemed the name of God, which hath power ouer these plagues,

and

and they repented not to giue him glorie.

moue these plagues of bitter contention, neither repented they thereof, that they might glorifie God. 1131

10 And the fift Angel powred out his viall vpon the throne of the beast, and his kingdom waxed darke, and they gnew their tongues for sorrow.

10 And the messengers of the fift age, powred out their cups of God his wrath, against the Antichristian & imperial thron, and other more [e]puissant Conquerors, obscured and stayned their monarchy, so that they orped & gnashed their tongues for sorrow.

11 And blasphemed the God of heauen for their paines and for their sores, and repented not of their works.

11 And yet insisted, blaspheming the God of heauē euen the more because of these plagues and griefes, and repented not thēselues of their wicked works. 1132

12 And the sixt Angel powred out his vi-

12 And the messengers of the

All. The fift Viall.

and perseuered in these errours, without repenting, or glorifying of the name of the true & almightie God.

10 Then the fift age being begun in An. 1071. That yeare *Zadok* was made first Dominatour of the *Turkes*, whose dominion arose dailie so gret, & so diminished the *Roman* Empire, that they of the Empire are greatly astonished and grieued.

11 And yet continue they still in their former impieties, idolatries and schismes, without repenting the same, or crauing pardon of God for their wicked workes.

12 Afterwarde, begins the sixt age, in *An.* 1296. About this time, euen in *An.* 1300, *Ottoman* being crowned the first *Mahometan* Emperour, it plea-

sed

sed God in his wrath, to stirre vp from that time foorth the foure nations Mahometans, *Turks*, *Tartarians*, *Saracens*, and *Arabians*, that dwel beyonde and about *Euphrates*, with the said *Ottoman* and his vnder-kings of the East countries, to come ouer *Euphrates*, and raise warre against them of the whol Roman Empire.

13 At this time, the Deuil stirres vppe false teachers on both the sides, euen the Legates of the Pope and Roman seat on the one side, and the doctours of the Mahometick heresies, on the other side, to seduce and stirre vp their subiectes of the whole worlde, three waies: to wit, in most furious wrath and cruelty, the one against the other. Secondly, to stand obstinately in their hereticall doctrine. Thirdly, to be illuded with vaine hope, to obtaine avaritiousslie, both the whole kingdomes of the worlde, and also the kingdom of heauen hereafter, if they fight valiantly in these their holie warres, as they call them.

The sixt age.

sixt age, powred out their cups of Gods wrath, toward the people that remained about *Euphrates*, that these Kings and Princes of the *East*, may make ready way ouer *Euphrates*, & take journey against the people of the *West*.

13 So I considered out of the deuilish [*b*] mouths of the great Empire, and of the false Prophet, to proceed three speciall exhortations & wicked entisements, as vile vermin, or frogs, creeping from their pool.

14 These be (*i*) deuilish inspirations, entising men by lying wonders and entered into the hearts of all

all vpō the great riuer Euphrates and the water therof dryed vp, that the way of the kings of the East should be prepared.

13 And I saw three vncleane spirites, like frogs, come out of the mouth of the Dragon, and out of the mouthe of the beast, and out of the mouth of the false prophets.

14 For they are the Spirits of Deuils, working miracles, to goe vnto the Kinges of the earth, and of

the

the whol world, to gather them to the battell of that great daye of God almightie.

the Princes of the world, to entise & stirre them vp to make warre together, in this time of the horrible vengeance of Almighty God.

14 And by these deuilish intisementes, confirmed some-times with lying wonders, they stirred vp all the princes of the world by East, and about *Euphrates*, against those that are by West, in continual warfare all this sixt age.

15 (Behold, I come as a thiefe. Blessed is hee that watcheth and keepeth his garments, least hee, walke naked, & men see his filthinesse.)

15 Behold (saith the Lord) I come at vnawares to punish: blessed is hee that abideth, praying, and watching from sin, and keepeth his clothings of righteousnesse, leaste hee beeing stripped thereof, al his horrible iniquities appeare discouered, to his eternal shame and confusion.

16 And they gathered themselues together into a place, called in Hebrew Armageddon.

16 And these people shal gather themselues together, to fight in the (k) mountaine of gods Evangel, euē in the lande of his chosē fruit, & Christian elect people.

16 And this wicked multitude of the whol world, euen the Roman & Papistical Princes frō the west, and *Mahometick* Princes frō the east, conveened, & fought many battels in Christendom, both in *Asia* where S. *John* had sent

this

this reuelation vnto the seuen Christian Churches thereof, and in such parts also of *Europe*, where other Apostles had preached.

17 Last of all, beginnes the seuenth age, in *Anno Christi*, 1541. in the which age the world shal ende.

17 And the Angels of the seuenth age, powred forth their vials of gods wrath, against the volving ayre, euen the changeable estate of things, & there passed out a mighty decree & ordinance from Gods throne, and Temple of his trueth among his faithfull, saying, (*I*)al is done, euen all mortal things, in this age shal end

The seuenth

17 And the seuenth Angell powred out his viall into the aire, and there came a loude voice, out of the Temple of heauen from the throne, saying, It is done.

18 In the meane time there shall be great and tempestuous troubles of all sortes, and specially, the great Romane Empire, and Papisticall kingdome shall (GOD willing) quite be ouerthrowne, and the Monarchie thereof so vtterlie destroyed, as neuer Monarchie was, since the beginning of the world.

18 And vntill that end, there shal be great shewes, and foretokens of tempestuous troubles, rumours of warres, and Gods iust iudgements thundered out, & such a commotion shall come in the great Empire of the earth, (which seemeth more stable than

Vi.

18 And there were voices, and thundrings, & lightnings, & there was a great earth-quake, such as was not since men were vpon the earth, euen so mightie an earth-quake.

19 And

the earth) that there came [m] neuer so great a commotion thereof, since first men wer vpon earth.

19 And the great city was diuided into three parts, and the cities of the nations fell: & great Babylon came in remembrance before God, to giue vn to her the cup of the wine of the fiercenes of his wrath.

19 And the whole people that [n] dwelt in Christendom, became of three sorts of opinions, and all the Ethnick religions were abolished, & then the great (o) Antichristian city, successour of *Babel*, came in remembrance before the Almightie, to giue her now to drinke in his iustice, the cup of his wrath, and bitter indignation.

20 And euerie Ile fled away, and the mountains wer not found.

20 And euerie Iland revolted frō her, & her mighty kingdomes of maine land were dissolued.

21 And ther

21 That time

all.

19 At this time the whol people that remain in Christendome, shal either professe Protestantrie, Papistrie, or a pretended Christian neutrality: for as touching the publike profession of any Ethnick religion, there shall be none within Christendome: then shal that Papisticall seat and citie of *Rome*, in Gods wrath, and iust iudgement bee destroyed.

and.

last.

20 *England*, *Scotland*, and other Ilands shal revolt from her, and leaue her Papistrie: her mighty & confederat kingdomes of *Germanie*, *France*, *Spain*, and others: shall either be ruined and dissolued themselues, or then shall dissolue their league with her.

21 In this time, zeale

to

to God and charitie to our nighbors shal grow cold, and selfe loue shall abound among all people, whereby the most part shall neglect & despise God, and follow their auarice, selfe loue, and partial affections for vndoubtedly, to the worlds end, these vices shall euer encrease.

the (p) cold & tempestuous hail of selfeloue and lacke of zeale and charity, fell downe as from on high, and in abundance among the people of the world, so that they despised & blasphemed God throgh their coldnes of charity & zeal, for that plague of cold zeale doth euery-where increase.

fell a great haile like talents out of heauen vpon the men, & men blasphemed God because of the plague of the haile: for the plague thereof was exceeding great.

Notes, Reasons, and Amplifications.

(a) The earth, in al the Revelation, is not only taken for the people of the earth in generall, but for the Antichristian & vniversal Empire of the earth, euen the *Romane* Monarchie in special, as appeareth here plainly by these seuen plagues, which here are saide to be powred foorth vpon the earth, and fell indeed against the *Romane* Empire, & chieflie, where he saith, the first Vial was powred forth vpon the earth, he subjoyneth incontinent, *and there fel a noysome and grieuous plague on them that did beare the mark* of that Antichristian beast or Empire: as meaning by the falling of that plague on the earth, the falling therof on the empire of the earth and consequentlie, the earth meaneth the Empire of the earth, or *Romane* Monarchie: and therfore, earthquake doth euer mean commotions of the Empire, both actiuelie and passiuelie, as you shall find through all our Paraphrase, to agree with the historie.

(b) Why iustly we interpret the sea to meane *Italie*, reade the note *d*, Apoc. 8.

[c] That fountains & flouds mean doctrin, read the note g, Ap. 8

(d) This doctrin is iustly called bloudy, seeing the *Mahomet* preched and proclaimed warre against all men, and promised the Kingdome of heauen to them, that fight valiantly in his causes.

(e) That the Sunne for the most part, meaneth the spiritual estate, read Apoc. 6. note *h*, thereof.

(f) This heat that the Cleargie, at this time, both chafed them-

ſelues, and others with, agrees verie wel, by hiſtories of that time to be both the contentious arguments, & opinions, conteined in our hiſtoricall application, wherby they troubled & vexed Chriſtians, as alſo the pride and ire of the Pope & his Clergie, which at this time roſe ſo hie, that they by the hand of *Charlemaigne*, bereft the *Exarchat*, frō the Emperor of the *Orient*, & the kingdom of *Lombardie*, frō the *Lombards*, and do brook a great part of both to this day, & then, & euer ſince, haue ſtirred vp the world in ſtrife.

(*g*) This plague, that here makes againſt the *Romane* ſeat, in this fift Vial, proueth the plague of the fift trumpet, not to meane the Pope [as ſome beleue] but rather the Turke, as in our 3. propoſition is proued more at length.

[*h*] Theſe three vncleane Spirits, that here are ſaid to proceed foorth of the mouthes of the Deuill, of the Antichriſtian beaſt, and of the falſe Prophet, are called (Apoc. 9. 17. 18.) three plagues of fire, ſmoke, and brimſtone, that proceeded out of the mouthes of the Mahometanes: where-through of neceſsitie, they muſt meane ſuch three common heades of doctrine, as both the Pope and the Mahomet doe ſeduce their ſubiects with. Such as, firſt, their ire and tyrannie: for, the Pope proclaimed havocke of all Mahometick blood. So do the Mahometans with Chriſtians. Secondly, hereſie: For the Pope preaſeth by all meanes poſsible to ſpread his papiſticall hereſie vniverſally: ſo doe the *Mahometans* their wicked hereſie of their *Alkaron*. Thirdly, bitter & ſulphurious avarice: For either of thē aſpired to be Monarch of the whol world. The Pope charging the Empire, and his vnder-kings to fight his holy warrs, (as he tearmeth them) for the augmenting of S. *Peters* patrimony. The *Mahomet* charging his *Saracens* to take vp the whole kingdoms of the world, as promiſed to thē by God (*Gen.* 13. 16.) as being the ſonnes of *Abrahā*, eué *Agarens* indeed, and *Saracens* (as they think) by adoption, & therefore, promiſing the kingdome of heauen to thē that fight valiantly in that quarrel: and ſo for concluſion, theſe deuiliſh plagues, and inſpirations of ire, hereſie, and avarice, do ſeeme to be the three plagues and deuiliſh intiſements, that here both mooueth Papiſticall & Mahometicke kings to this great bloodſhed and war-fare.

(*i*) As God is in the trueth, and the trueth in him, and he is the truth (Ioh. 14. 6.) So (*à contrariis*) the Deuil is in deceit, and deceit in him, and he is deceit, and that ſo inſeparablie, that where the

one

one is, there also is the other. Whereupon, these wicked and deceitful intisements, and three inspirations of the Deuil, are iustlie called by the text, *spirits of Deuils*, because the Deuill goeth with them, and they with him coniunctly, in token of the which his personal presence with them, hee confirmeth them oftentimes with lying wonders, and deceitful miracles, as saith the Text. Of these false Papistical miracles, and *Mahometical enthousiasmes*, diuers are to be read in their histories.

(t) That *Armageddon* signifieth the mountaine of the Euangel, or of the elect fruit, read *Hieromede interpretatione nominum*. There is no reason here to read *Geddon arma*, as some do, vnder pretece of the Hebrew maner of reading backward: for if the Hebrew maner were here to be obserued, not only would the last word be first read, but euen likewise the last letters first, and euery letter backward in his owne order, making *Noddegamra*, and not *geddon arma*.

(f) Of this consummation of all things, read the note (q) Apoc. 11.

(m) There came never so great a change among the wicked Monarchies of the earth: for euer as one was destroyed, another as wicked arose, but now shal al wicked kingdomes be dissolued, and shal giue place vnto the eternal kingdome of Christ

(n) This great citie, hauing neither the epithet of Holie, nor contrarilie, any Antichristian epithet ioyned to it, and yet apparantly by the text, including no professed Gentilisme, must therefore, (as appeares) meane Christendome, which neither is altogether Gods holie citie and spiritual Hierusalem, neither yet altogether Antichristian, but partly of both: but hauing no publike Gentilisme professed in it: for there is no religion publikelie professed in it, but Christian: yet by the craft of the deuil, the same is rent in peces, eué in three factions: one being Protestãt another Papists, the third, ignorãt Neutrals, alike to both: who al call themselues Christians: But of these three, the Papistical seate being the author both of their owne wilfull errours, as also of the ignorant peoples Neutralitie and doubtfulnes of faith, shall therefore (in the next verse) goe to ruine.

(o) That this Babylon, that here is mentioned, is Rome, is prooued by our 23. proposition: by destruction of the which Romane seate, here prophecied, occasion of perseverance is ministred to

the

the proteſtants, penitence to the Papiſts, and of perfect certaintie to the doubtfull and wauering Neutrall: which becauſe theſe do not the more hereof acknowledge, & thankfullie accept, but for the moſt part, become all cold as haill (as in the next verſe is ſaid) therefore doth the Lord ſhorten the latter dayes, for finall end of all iniquitie.

(p) Of this cold and tempeſtuous haile of ſelfe-loue, & lack of zeale & charitie, read the note ſ, Apoc. 11. Here note, that profeſſed Chriſtians, beeing of three ſorts, Proteſtants, Papiſts, & Neutrals: the Papiſts being the Authors, both of their owne wilfull errours, and of the Neutrals ignorant errours, are therfore in the former verſe, firſt puniſhed: but becauſe, neuertheles, theſe ignorant Neutrals do encreaſe & augment, daylie in ſelf-loue, & their zeale and charitie euer freezeth colder & colder to the worlds end, therefore, ſhal the Lord ſhorten the latter day, as appeareth by the teſtimonies cited in the ſaid note ſ, Apoc. 11.

CHAP. XVII. THE ARGVMENT.

The moſt ſpecial intention of the Spirit of God, in this holy worke, being couertly to diſcouer the Antichriſt (couertlie I ſay, leaſt before the time, and to Antichriſtian perſons it being known, had miniſtred occaſion to their tyrannie, through care of their owne ſtanding, to haue deſtroied this whole Reuelation) now, vnder this couerture, and locking vp of his ſecrets, God hath bene ſo beneficiall to his own, that he prouideth the meanes, where by this moſt needfull diſcouerie of the Antichriſt, ſhal be in due time made patent to them: among the which meanes, this chapter is the key and chiefe: For here, in expreſſe tearms, the Spirit of God hath interpreted the great Antichriſtian and Idolatrous whoore, to be that citie, that is ſet as Miſtres ouer the kingdomes of the earth: and the ſeuen heads of the beaſt, whereon ſhe ſitteth, to be her ſeuen mountaines, whereby (beſide ma-

ny other tokens herein contained) that imperiall and seuen-hilled citie of Rome is most liuelie expressed, and only designed, and all true Christians thereby certified, that in it must the Antichrist set his seat and dwelling.

Historicall application.

NOw, the last of the seuen ages being come, the Spirit of God letteth vs euidentlie see the destruction approaching of the great Antichristian citie, and Idolatrous Empire of *Rome*, which hitherto hath empired ouer all nations.

2 And with whome all the princes of the earth haue bene entised to goe spiritually awhoring, both of olde, after the Pagan Idols of *Mars*, *Minerua*, lady *Fortune*, and others, as also of late, after the images of our Ladie, the Crucifixe, S. *Paul*, S. *Helen*, S. *Margaret*, S. *Sylvester* Pope, and infinit moe papisticall idols, and haue caused all people to dote with these fond superstitious errors.

Paraph. exposition.

AND there cam, & communed with mee, of the [a] last of the Angels, which had the seuen vials, beare the plagues of the seuen latter ages, saying, Approch, & I shal shew vnto thee, the damnation of the great whore that sitteth vpon many waters.

2 And with whom the kings of the earth haue bin entised to cómit idolatrie, and all that dwell vnder her earthly empire, are drunken with the (d) doctrin of her abominable errours.

The text.

THé there came one of the seuẽ angels, which had the seuen vials, & talked with me, saying vnto me, Come, I wil shew thee the damnation of the great whore that sitteth vpon many waters.

2 With whom haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 So he caried me away into the Wilderness in the Spirit, and I saw a Woman sit vpon a skarlet coloured beast, full of names of blasphemy, which had seuē heads & ten horns.

3 Then rauished he my spirit in (*e*) solitarie contemplations: and I perceiued, vnder the figure of a (*f*) womā, a citie, set ouer a cruell & (*g*) bloodthirstie Monarchie, full of glorious and blasphemous (*h*) styles, which is situate vpon seuen (*i*) mountaines, and ruled by seuen princelie (*k*) gouernements, vnder the figure of seuen heads, and after warde divided into (*l*) tē vnder-kings vnder the figure of ten hornes.

3 And those, whose spirit God indued with true iudgement, may perceaue, howe that citie of Rome hath broked a bloody Empire, and hath vsurped proude, glorious, and blasphemous Antichristian titles, calling her selfe of olde, *Roma aterna, fœlix invicta, &c.* and her Empire, *sacrosanctum & perpetuum*: and of new, *S. Peters chair, the Apostolike seate, & head citie of the Church.* Shee is builded vpon seven hils, and hath bene governed successiuely, by seven princely gouernments, & assisted by the ten Christiā kings, her confederats, all hereafter nominated.

4 And the woman was arayed in purple & skarlet, & gilded with gold & precious stones, and pearles, & had a cup of golde in her hand, full of abomi-

4 And this rish citie, was clade with all princelie (*m*) riches of purple, skarlet, gold, precious stones, and pearle, exhibiting and propining (as out of her hande) to the whole world

4 And this imperial citie inioyeth all the pompe & riches of the worlde: her pillers are of marble, her tapestries of silkes, her silerings overgilt with gold, her Cardinals and rulers clothed in fine skarlet, red & purple: their temples & idols decored with gold, pearles, & precious stones: for all the worlde payes

tribute vnto her, but she communicated nothing to thé again, but her poisonable doctrin, and vile allurements of idolatrie.

5 And though her common name be *Rome*, yet is she often stiled gloriously, by her Clarkes, after her grand-mother, *Babylon*, whose Empire shee brooketh, & so is as mother of all vice, & fountaine of all filthines.

6 And we may daylie see, how that cruel citie hath supped the blood of many thousands of Gods martyrs, so that it is wonderful to behold, how shee doth play the Antichrist in al her tokens & behauiour.

7 Which the Spirit of God, in these latter dayes letteth vs evidétly vnderstād, to agree in all points with the Antichristian citie, Empire, seuen mountains, and filthinesse of her fornication.

the venoumed drinks of her poysonable doctrine, & idolatrous heresie,

5 And she bare the title & stile of (*n*) mystical *Babylō* meaning literally her successour the mother of al spiritual whoredome, and abominable idolatrie of the world.

6 And I saw this city, as drunken with the blood of Gods seruants, & martyrs of Iesus Christ, and I (*o*) wondered marveilously with great admiration, when I considered her.

7 Then said the Angell vnto mee, why wondereſt thou? for I shall make plaine vnto thee, & to the whol church in thee, the perfect interpre-

5 And in her fore-head, was a name written A mysterie, great Babylon the mother of whordomes, & abominations of the earth.

6 And I saw the Woman drunken with the blood of Saints, & with the blood of the martyrs of Iesus: & when I saw her, I wondered with a great maruel

7 Then the Angel said vnto me, Wherefore maruailest thou? I will shewe thee the my-

mysterie of the woman, and of the beaste that beareth her, which hath seuen heades, and ten hornes.

tation, what is meaned by that woman, and by that imperial beast or Monarchie, which vpholdeth her, who hath the seuen heads and ten hornes.

taines, seuen princelie governments, and finally with the ten vnder kings thereof.

8 The beast that thou hast seene, was, and is not, and shall ascend out of the bottomles pit, & shal goe into perdition, and they that dwel on the earth shall wonder (whose nams are not written in the booke of life, from the foundatiõ of the worlde) when they beholde the beast that was, & is not, & yet is

8 That imperiall [p] beast that thou didst see, was that Monarchie which hitherto raigned, & now vaketh through the decease of the Emperor thereof, and immediatly shall the next Emperor therof arise of low degree, & base linage to that Monarchie, & shortlie thereafter he shall die, & the people of the earth, euen they whose names are not frõ the beginning of the world, registred into the booke of life, shall haue in

8 For stood not that Empire or Monarchie of Rome, being gouerned by Emperours, before S. *Iohn* sawe these visions? Did it not vake by the decease of *Domitian*, whẽ hee sawe these visions? Rose not the next Emperour *Nerva Cocceius*, not of the ancient blood, or honourable stock of the Romans, but of base linage? As testifieth *Aurelius Victor, in descriptione Nervæ*, euen hee was the first stranger or barbarian Emperour: and then died hee not shortly? to wit, after he had raigned onely one yeare, three moneths, and nine daies: and finally, doth not the wicked worlde haue in great reuerence and admiration these Emperours, whose estate (as is

said) stood, before Saint *Iohn* sawe these visions, and though by decease of *Domitian*, it vaked whē these visions appeared, yet in effect stood it still vnabolished, *Nerva* and others still succeeding.

9 And besides these infallible tokenes, doeth not the rest of the greater circūstances also more plainly agree: for is not *Rome* situate vpon the seuē hils of *Palatinus*, *Cælius*, *Tarpeus* (otherwise called *Capitolinus*) *Auentinus*, *Quirinalis*, *Viminalis* & *Esquilinus* & hath not that citie & empire thereof, bene gouerned by these seuen princely gouernementes, *Kings*; *Consulles*, *Dictators*, *Decem-viri*, *Tribunes*, *Emperours*, and *Popes*.

10 Whereof the gouernement of these fiue, to wit, *Kinges*, *Consuls*, *Dictators*, *Decem-Viri*, *and Tribunes*, were past before S. *Iohns* daies. The sixt which is the state of Emperors gouerned in his daies, & the seuenth state, which is of Popes came not while after his daies: and since they came they haue gone great (*q*) admiration, reuerence & estimation: this great monarchie, that hitherto stood, now vakes, and (*r*) yet doeth stand vnabolished, for that moe Emperors thereof do instantly succeed.

9 And now followeth the mind, and meaning of the Spirit of God, wherein consistes the knowledge & interpretatiō here of. These seuen heads which appeared to thee, are certainly to be interpreted seuen mountains, where upon that whorish citie is set, & they do also meane the seuē princely (*s*) gouernmēts thereof.

10 Whereof fiue are past, & the sixt therof now stands & the seuenth go-

9 Here is the minde, that hath wisdome. The seuē heads ar seuen mountaines, whereon the woman sitteth: they are also seuen kings

10 Fiue are fallen, and one is, and another is not yet come: and when hee commeth, hee must continue a short space.

11 And

11 And the beast that was and is not, is euen the eight, and is one of the seuen, and shall goe into destruction.

vernement is not yet come, & when it shall come, it must rule a [t]certain space.

11 And so that state of monarchie, & imperiall gouernement, which latelie was, and now vaketh, that same imperiall gouernement (being heereafter long suppressed) shall bee againe the eight gouernement, like as before it hath beene one of the seuen, and at length shall it goe into final destruction

12 And as for the tenne hornes which appeared to thee, these are ten vnder-kings, or confederate kings, who as yet haue not begun to raign, but shal start vp as kings immediatlie [u]after that, that monarchie, or imperiall state beginnes to fall.

13 These shall agree vpon one faith

uerned 1260. yeares, a time but shorte in Gods sight, yea short in respect of the contrary eternall kingdome of Gods Elect.

11 And so that imperiall state, that reigned before *S. Iohn* wrote, to witte, the gouernement by Emperours [after it had vaked from the daies of *Augustulus, in anno.* 475. more then three hundred yeares] was renued again in *Charlemaign in Anno.* eight hundreth and six and became the eight *Roman* gouernement, like as it had beene before the sixt, but now ar the *Cæsars* and imperial estate, worne to lesse than a priuate kingdome.

12 And there ar arisen of their decayed empyre, ten chief Christiã kings: to wit, of *Spaine, France, Lombardie England, Scotlãd, Denmark, Swaden,* of the *Hunnes* or *Hungarians* in *Hungarie,* of the *Gothes* in *Italie* & the *Exarchat* of *Rauenna,* who were not in S. *Iohns* daies, nor begunne to reigne while the empyre began to decline.

12 And the ten hornes that thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shal receiue power as kings at one houre after the beast.

13 Theſe whollie agreeth in one Papiſticall faith, & Idolatrous profeſsion: and therefore, with all their might, force & ſtrength, maintained the Pope, who had the ſeuenth gouernment of *Rome*.

14 And concurring with him, they perſecuted & martyred all true Chriſtiã profeſſors, who opponed againſte their papiſticall abuſes, but doubtleſly, Chriſt Ieſus king of kings, ſhall now ſhortly ouercome them, either cõverting or ſuppreſsing thé (as hee hath already begun) and ſhall erect aboue all his kingdome of his holy people.

15 And ſo, al-though *Rome* hath borne hitherto the empire & ſupremacie over all kinreds, people and nations.

and opinion, and ſhall giue ouer againe their force, power, and aſsiſtance, to the next governors of that monarchie.

14 Theſe wil aſsiſt that Antichriſtian monarchie fighting [x] againſt Chriſt Ieſus and his true ſeruants, but in the end, Chriſt ſhal ouercome them, for they are but earthlie Kings, and heis Lord of lords, and King of kings, & his ſeruants are by him called and choſen, and found faithfull in al their doings.

15 And expounding yet further vnto me: theſe waters (ſaith he) that appeared to thee, ouer the which, is that whoriſh citie ſet, are to be inter-

13 Theſe haue one minde, and ſhall giue their power & authoritie, vnto the beaſt.

14 Theſe ſhall fight with the Lambe, and the Lambe ſhall ouercome them, for he is Lord of Lordes and king of kings, & they that are on his ſide are called, & choſen, and faithfull.

15 And hee ſaid vnto me, the waters which thou ſaweſt, where the whore ſitteth, are people & multitudes & nations, and tongues.

16 And

16 And the ten hornes which thou sawest vpon the beast, are they that shal hate the whore, and shall make her desolate, and naked, and shall eate her flesh and burne her with fire.

preted people, kinreds, nations, and tongues, ouer the which she empires

16 And these ten vnder-kings (which by hornes appeared to thee) shal afterward begin (y) to hate that Idolatrous citie, and shall (y) make her bare & naked of her honours & dignities, and shal (y) eat vp her patrimonie & rents, and at length (y) destroy her-selfe with fire.

16 Yet now shall these ten Christian kings, her confederats beginne to hate her, and renounce her Papisticall superstitions, depriue her of her dignities and honors, appropriate & annexe her rich benefices and rents, to their owne patrimonies: and at length, some of them shall spoyle that verie citie it selfe, of all her costly ornaments, & burne vp with fire her edifices, and destroy the same for euer.

17 For God hath put into their harts to fulfill his will, & to doe with one consent, for to giue their kingdome vnto the beast, vntill the wordes of God be fulfilled.

17 For God had put into their hearts to work at all times his will: euen that first they should giue ouer their whol power might and supremacie of their kingdomes to her till at last the time were come, in the which God had

17 For although God made these princes, first to assiste and authorize her with one consent: yet nowe is the time come, in the which God hath decreede them to revolt from her and destroy her.

18 Who

18 Who hitherto hath bene the Metropolitane Citie, that hath empired ouer all the whole kingdomes and countries of the world.

predeſtinat thé to revolt from her.

18 And be ſure, that richly decked whore which appeared to thee, meaneth nothing els, but the Metropolitan & idolatrous citie, which vſurpeth the empire over the whol kingdomes of the earth.

18 And the woman which thou ſaweſt, is the great citie, which reigneth over the kings of the earth.

Notes, Reaſons, and Amplifications.

[a] This one of theſe ſeuen Angels, both mentioned here, & in the Apoc. 21. 9. agreeth rather to be the laſt, euē the Angel of the laſt age, as being he in whoſe time, both in this place that Antichriſtian whore was deſtroyed, & in that place Gods holy *Hieruſalem*, & true Spouſe and Church decored and decked: & therefore, of all the ſeuen, hee ſemeth meeteſt to deſcribe theſe things to *Iohn*, which God had appointed him in effect to execute.

[b f] That an idolatrous citie is called in the Scriptures, a whore it is common, For ſaith Eſai. 1. 21. *How is the holy citie become a whoore, &c.* And how more particularlie this decked whoore, and filthie woman, is interpreted to be that citie, that doeth empire ouer the kings of the earth, read the laſt verſe of this chapter, and ſo it muſt needs meane *Rome*, the onlie chiefe Metropolitan citie of the Empire.

[c] Waters are plainly interpreted by the Angell, to be people, and nations, ver. 15.

[d] Of potable liquors: wine & water, the cleare waters & wel ſprings, are euer taken in the Scriptures in the beſt parte, for the wholeſome, pure, true, and moſt ſimple doctrine of the Evangell, which our ſoules continuallie thirſt after: But contrarilie, wine, for that it is more alluring, delectable, and provoketh drunkenneſſe: therefore, in all the Scriptures, it is commonlie taken in

an euill part, for idolatrous, licentious, and voluptuous doctrins, provoking Gods ire & fierce wrath, Read Apoc. 14.8.10. The like is in diuers other places.

(*e*) Except we be solitarily, & as in a desert, distracted & withdrawne from worldly societie and partiall affaires, it is hard to haue our Spitit and perfect iudgement ripe and ready to discerne the trueth of spiritual matters.

(*f*) Hereof read the note *b*.

(*g*) As al red colours, betoken bloodshead in the Scriptures (as is said Apoc. 6.4. note *e*.) and skarlet is a more glorious red than simple red: So betokeneth it, this Roman kingdom not only simplie to be blood-thirstie, but euen to glorie in their blood-shead and murthers. And further, beside the spiritual meaning of these colours, the Princes of that Empire both first and last, euen both Emperours and Popes, were corporallie & reallie clothed in purple and skarlet, in their Pontificals, as is to be read in the *Decret. distinct. 96.* where *Constantin* the Emperor giues his imperial garments of purple & skarler, called therein, *Chlamydem purpuream, & tunicam coccineam*, to Pope *Syl'vester* the first, and his successors to be worne by them, as they doe to this day.

(*h*) These names of blasphemie, that here are said, that the beast is full of, are said (Apoc. 13.1) to be vpon the seuen heads of the beast. The trueth is therefore, that these proud, glorious and presumptuous stiles and superscriptions, are not only set vp in sundry monuments vpon divers places of these seuen hils, which are her seuen heads, but also through all the whole bodie of the beast, euen in every part of that Empire, are there infinite of these Temples, Idols, and other monuments erected, bearing such proude and blasphemous superscriptions and titles dedicatories, as *Diis manibus, Fortunæ, Plutoni, Veneri, Priapo*. And even at *Musselburgh*, among our selues in *Scotland*, a foundation of a Roman monument lately found (now vtterlie demolished) bearing this inscriptiō dedicatorie, *Apollini Granno Quintus Lucius Sabinianus Proconsul Aug.* Also there is to be seene in their coines the like vniversally, euen titles of the pride & vain-glorie of Rome, as in the daies of *Constantius* and *Maximianus*, a coine printed with this inscription, *Roma aterna prat.* In the daies of *Licinius Iunior*, a coine with this inscriptiō, *Roma aterna*, with the figure of Rome, sitting as a glorious ladie. In the daies of *Priscus Attalus*, a coine with this inscrip-

tion

tion. *Invicta Roma aterna coneb.* Of which writeth *Adolphus Occo, libro Numiſmatum Romanorum*, Of this their blaſphemous ſtile of eternity, read S. *Ierome, lib. Epiſt. parte 2. tract. 2, Epiſt. 18. queſtione 11. litera Z.* in theſe words. *Vnde ſecundum Apocalypſim Ioannis, in fronte purpurata meretricis, ſcriptum eſt nomen blaſphemiæ, id eſt Roma aterna*, that is to ſay, *Whereby, according to the Reuelation of S. Iohn in the forehead of the ſkarlet whoore, there is written a name of blaſphemie, which is Eternal Rome.*

(*i*) Theſe ſeuen heades are plainely interpreted by the Angell hereafter, verſ. 9. to be ſeuen mountaines, and ſeuen gouernments or princely eſtates.

(*k*) Read theſe heads, taken for kings, and kings for any princely gouernours in verſe 9. following, and note *f.* thereof.

(*l*) Now haue we to trie, what theſe ten hornes do meane: firſt by *Daniel* 7, 24. and Rev. 17. 12. theſe be ten kings. Secondly, their kingdomes muſt be part of the Roman beaſt, & fourth Monarchy as both appeares, Dan. 7. 7. 23. 24. Reu. 12. 3. and 13, 1. & 17. 3. 7. as alſo becauſe that whole ten horned beaſt, meaning the whole *Roman* Empire by our 24. prop. what els can the parts of that beaſt ſignifie, than parts of that Empire, & conſequentlie the ten crowned hornes of the beaſt ten kings and kingdomes out of the Empire? Thirdly by ver. 12. hereof and note (*u*) following, appeares that theſe ten kings aroſe when the *Roman* gouernment by Emperours decayed, and when the Pope beganne to clame temporall dignities, which all occurred betwixt the 300. and 450. year of Chriſt by our 36 prop. and approued hiſtories. Fourthly by the 13 and 14 verſes, appeares, that theſe ſhall be of one religion, and ſhal therefore authorize and giue their power and aſsiſtance to the beaſt, that next governed that Roman ſeate, even to the Pope (the Emperours then being decayed). Fiftly, though (as is ſaid) theſe ten hornes came at once with that Papiſticall beaſt, & litle Antichriſtian horne, yet they roſe firſt to their kingdomes before this Papiſticall horne roſe to his Monarchie, and then he ſuppreſſed three of them, which teſtifieth, Dan. 7. 24. ſaying, *Another* (even that Antichriſt) *ſhal riſe vp after them* (to wit after theſe ten kings) *and he ſhal ſubdue three kings*, and ſo the Antichriſt that commeth at one time with them, riſeth not to an eſtabliſhed Monarchy till after their riſing, yea, till three of them were fallen: for the tearm in the original Hebrwe or Chalde doeth not meane there of his

firſt

first comming or simple beginning to rise, but of his establishing or confirming of his rising: for the same tearm that here is put for this rising, is expresly put in Iob. 22.28,& 2.Chro.7,18. & diuers other places, for establishing & confirming. So by these notes & tokens, these ten appear to be the kings of *Spain*, *France*, *Lombardy*, *England*, *Scotland*, *Denmarke*, *Swaden*, of the *Hunnes* or *Hungarians* in *Pannonia*, now called *Hungarie*, of the *Gothes* in *Italy*, and the *Exarchat* of *Rauenna*, all start vp with the Pope, betwixt the 300. and 450. yeare of God. As to the kingdomes of *Arragon*, *Granad*, *Portugal*, *Castile*, *Legeon*, *Tolet*, *Galice*, and *Nauarre*, they are onely inferiour kingdomes, partly subiect to the Empire, partly pendicles of *Spain*, & are not kingdoms of old. The other kingdome of *Nauarre* is also of late, and now is all one with *France*. *Sicil*, *Boheme*, and *Naples*, for the most part are of the Empire, and are neither olde nor free kingdomes: *Burgundie* is of *France*, and was onely a small kingdome, or rather dukedome. *Norway* is but of late a diuided kingdome from *Denmarke*, and is now conioyned againe with *Denmarke*. *Ireland* is conioyned with *England*. *Polland* is but of late erected in a kingdome. *Cyprus* is a kingdome both late, small, and seldome in Christians hands. As to the *Vandals* and *Visegothes*, that people, as appeares, came from *Swaden*, and the Northren countries, and began their kingdome in Spain, *Anno Christi* 382 by *Modogisclaus* their king: & therefore iustly, of these *Vandals* and *Goths* whatsoeuer, wee comprehend their goers out vnder *Spaine*, *Italie*, and *Hungarie*, where they came, and their remainers at home, wee comprehend vnder *Swaden*, whose king now stileth himselfe, *King of Swaden, Gothes and Vandals*, as in the circumscription of their coines is to be seene. And so apparantly, remaine onely the said ten kingdomes to be chiefly the beastes ten hornes, with which the Popes litle horne and smal kingdome comming at one time, was afterward confirmed and established by *Pipin*, *Charlemaigne*, and *Ludouicus Pius*, and then arose it greatest of all: and by his craft, and meanes of his confederates, suppressed the Kingdomes of the *Goths*, *Longobards* and *Exarchat*, and brooketh their lands within *Italy* to this day: But the other seuen kings yet extant, with the people also of these three kingdomes, shall (God willing) one day repay that Antichristian seat with fire sword, and vtter destruction, as appeareth by the 16 verse hereof and other places of this booke.

Of

[m] Of the great pomp & riches of this towne, read *Hierom. part 2. tract 5. Epistola 59 litera, G.* where he concludeth, *Aurata sua tecta magis velint aspicere quam cœlum*, that is, *they had rather beholde their gilded sielings than the heavens*: & what marvel is it that it be rich, seeing almost the whole world haue bene tributaries to it, about 2000. yeares, including the time of pardons, as being the most welthy tributes. And as in all things they are glorious, so also in their tributes, they appoynted that the same should bee brought in earthen pots, and the pots broken in a certaine place of Rome, where, by the great quantity of broken pots, there is waxed a hill, called *Monte testaceo*. And this haue they done for their glorious name & ostentation, which (confirming this text) beareth recorde of the great riches that hath bene brought to them from all the world.

(n) How and why *Rome* is stiled *Babylon* mystically or figuratiuely, is shewed at length in our 23. proposition.

[o] Here saith Saint *Iohn*, hee wondered at the beast, and hereafter (verse 8) he saith, that they, *whose names were not written in the booke of life wondred at the beast*, not making any repugnance, neither making himselfe to be of the wicked number: for there is a distinction in wondering, according to the qualitie of the wonderer: the godly seeing the pompe and glory of the woild, wonder at the vanitie and impietie thereof, with great griefe of minde, detesting the same: and so S. *Iohn* here wondered at the whorish citie: But the wicked contrarily, seeing hereafter (ver. 8) the great pompe, wealth, and worldly felicitie of the Romane Emperours, they wondered thereat, not detesting the same, but rather are rauished in admiration, with reverence, obedience & feare of them, as if they were gods, and therefore it is said (Apoc. 13. 3. 4) that the *whole world wondred at the beast, and worshipped the beast, and the dragon that gaue her power*.

[p] It is so notable among the Prophets, that a beast, generally meaneth a King, kingdome, Empire, or Monarchie (as may bee prooued by Dan. 7. where hee calleth his foure beastes, the foure Kingdomes or Monarchies of the earth) That here S. *Iohn* superfluously interpreteth not, this beast to meane a Monarchie in general, but entereth to the particular description thereof, so plainly, that he lets vs evidently see it, to be not only in general a Monarchie, but even in particular, that selfe-same ten-horned beast

which

which *Daniel* calleth the fourth Kingdome or monarchie: and ſo conſequently, to be the Roman Empire, as is prooved in our 24. propoſition at more length.

(q) What manner of wondring this is, read before in the note o.

(r) Some read here, *The beaſt that was, and is not*, onely: but I rather approoue thoſe, that read, *the beaſt that was, and is not, and yet is*. for although this ſeeme a repugnance, yet it is none: for the Empire or imperial eſtate, at that time that S. *Iohn* wrote, might iuſtly be ſaid, not to be, ſeeing the Emperour *Domitian* was dead, and the next Emperour *Nerva Cocceius* not yet received: & yet in a manner, the Empire or imperial eſtate that time *was*, becauſe the governement of Emperours ſtood as yet that time vnaboliſhed. And ſo in divers maners, and in divers reſpects, the imperial eſtate at that time, both was and was not, without repugnance: whereof read the 5. reaſon of our 24. propoſition.

[ſ] A King, in the ſcripture, is a general name for any ſu preame governour, be he King, Monarch, Emperour, or Pope, as in *Daniel* chap. 7. all the Kings of one Monarchie, are called but one King: whereby the foure Monarchies are called foure kings: And againe, *Moſes* being but a governour, is called a king. Deut. 33. 5. and ſeeing hereby, that not onely a king is taken for whatſoeuer ſupream governour, but alſo ſeing how many ſoever ſupream governours there be of one race or ſort, they are all called but one king. Therefore, we iuſtly eſteeme theſe ſeué kinges here mentioned, to be the ſeven princely, royal, and ſupreme governments of Rome, ſeeing in all the reſt of their circumſtances, they agree ſo well with the text: Hereof is ſpoken in the fourth reaſon of our 24. propoſition.

(t) It were vnproper, to meaſure the brevity & length of this time that the ſeventh Papiſtical & Antichriſtiã government doth ſtand, according to our fantaſie, as to cal it long, that men thinke long, for ſo indeed, ſhould that Antichriſtian raigne be counted long, but more properly the Spirit of God (in whoſe ſight a thouſand years are but as one day) here, in compariſon of the æternity of the Chriſtiã kingdom of Chriſt Ieſus, accounteth the contrary kingdome, euen the Antichriſtian kingdome, to be but ſhort, for that truely 1260. yeares are nothing in reſpect of æternitie. Of a longer time called but ſhort, read Apoc. 22. 6. 7. 10. 12. 20.

[u] Here doe wee followe *Ieromes* vulgare trauſlation, *Poſt*

beſtiam

bestiam, that is, *After the beast*, agreeing sufficiently with the Greek, μετα του θηριου, for verily so came it to passe, that after the Empire of Rome decayed, and the imperiall gouernment was abolished by the *Hunnes*, *Gothes*, *Vandales*, and such others: Then immediatly, and at once (betuixt the yeares of God, 300. & 450) start vp these ten kings. The other translation of T. Beza and others, who translate, *vna hora cum bestia*, *At one houre with the beast*, may also very well stand with the word μετα which sometimes signifieth *after*, sometimes *with*. And so in that sense, although after the beast, euen after the fall of the Emperours (who in their time were that Roman beast and Latine Empire) the ten kings came and began to raigne, yet also this comming of theirs, was at one houre (that is to say immediatlie) with the beast: to wit, they came and arose immediatly with the pope, who since the fall of Emperors hath euer bin that *Roman* beast and possessed the Empire thereof, and therefore saith the text, in the next verse: *These* (to wit tenne kings) *haue one counsell and shall giue ouer their strength and power to the beast*, meaning to the Pope, who since this decay of Emperors haue broked for the most part the stile of *pater patrum or patria* vnder the abbreuiat name of Pa. Pa, together with the rent, honors and seat of this *Latine* Empire, and *Romane* beast.

[x] These be the wars (called the holy warres) which the Pope, his vnder-kings and confederats, did raise against those kingdoms princes, and particular professors, that following the truth, would any waies mean to repine against his Antichristiã authoritie: But the Spirit of God here, discouereth their hypocritical tearmes of holy warres, affirming stedfastly, them to fight against Christ, and that at length to their æternal confusion.

(y) Here doeth the Angel declare to vs, by whom, and after what maner the Antichristian and Idolatrous Citie of Rome shal be destroyed. The doers thereof shall be (saith he): the same tenne Christian Kings, who before had maintained her. The manner of this destruction of Rome, seemeth to be three-fold. First (saith the text) they shall hate her, and leaue her desolate: that is to say, [as appeareth by *Paule* 2. Thess. 2, 8. and Apoc. 14. 6.] The trueth of Gods word and holie Euangel shall be first publikely preached, and by the Maiestie of the comming therof, and two edged sword of that holie Word, many of these ten Christian Princes, their

kinreds

kinreds, and people ſhall be converted from their Antichriſtian and Papiſtical ſuperſtitions, and ſhall hate the Romane ſeat, turne backe from it, and leaue it deſtitute of their aſsiſtance, and this is her firſt wracke. Secondly [ſaith the text] *They ſhal eate her fleſh*: that is, theſe ten Chriſtian kings, who before had enriched her, and made her fat with great benefices, rents and dailie caſualities, now hating her, ſhall eate vp theſe rents and rich benefices, and liue thereon themſelues: and both theſe two wracks are already come, though not as yet altogether perfected. Reſteth yet the laſt, whereof, thirdly (ſaith the text) *they ſhal burne her with fire:* which appeareth not to be figuratiuely taken, but literally, by the next chapter, verſes 8.9.16.17.18.21. by which it appeareth, that at length, Princes ſhal make warre againſt the verie citie of *Rome*, take it captiue, ſpoile it, and finallie, ſo burne it with fire, that it ſhall be waſte for ever, as at more length in that chapter we ſhall now deduce.

CHAP. XVIII. THE ARGVMENT.

In this chapter coherently with the former, is pronounced the ſore ſentence and doome of deſtruction, againſt the ſeate and citie of Rome, for her wicked demerites, with an exhortation to all true Chriſtians, to leaue and renounce her: and expreſſe commandement to all men to put hand to the execution of Gods vengeance againſt her, for her pride. And laſt of all, is ſet forth the great horrour, and anguiſh of her familiars, for the ſuddaine and terrible ſpoliation, demoliſhing, burning, and deſtruction of her for euer, with the triumph of Gods whole true ſeruants therefore, after ſo plaine a ſtile, that the Paraphraſe and hiſtorie (or rather Prophecie) thereof, may bee conſolidate in one Propheticall paraphraſe.

The Prophetical Paraphrase.

1 AFterward came the (*a*) second of the seven thundering Angels from heauen, with great power and Maiestie, lightening all the earth with the beames of his glorie:

2 And he pronounced with a loud voice the doome and sentence following, saying, now shal fal, yea, euen nowe shal fall that mightie imperial seate of [*b*] *Rome*, successour of great *Babylon*, and she shal become a desert dwelling of [*c*] Devils and Fayries, and a solitarie wildernesse, for the repaire of wilde and ravenous fowles.

3 Because she hath poysoned al nations, with the venemous drinkes of her idolatrous doctrine: and all the kings and governours of the earth, haue followed her a whooreing after idolles: and the Marchants of the earth [*d*] both spiritual and temporal, haue bene inriched through her voluptuous and delicate traffique.

4 Then heard I againe, a spirituall and heavenly voice, charging all God his true, holie and elect Christians, to depart from that Roman seat, & leaue all her superstitions, least they being participant of her offences were also destroyed with her.

5 For her sinnes haue craued vengeance from the heauens, and the

The Text.

1 *AND after these things, I saw another Angel come down from heauē, hauing great power, so that the earth was lightened with his glory.*

2 *And hee cried out mightely, with a loude voice, saying, It is fallen, it is fallen, Babylon that great* city, *& is become the habitatiō of devils, & the hold of al foul spirits, & a cage of every vncleane & hatefull bird.*

3 *For all nations haue drunk of the wine of the wrath of her fornicatiō, & the kings of the earth haue committed fornication with her, & the marchants of the earth are waxed rich of the aboundāce of her pleasures.*

4 *And I heard another voice from heauen, saye, Go out of her my people, that yee be not partakers in her sins, & that yee receiue not of her plagues.*

5 *For her sinnes are*

come

come vp vnto heauen, & God hath remembred her iniquities.

6 Reward her euen as shee hath rewarded you, and giue her double according vnto her workes: and *in the cup that shee hath filled to you, fill her the double.*

7 In as much as shee glorified her selfe, and lived in pleasure, so much giue yee to her torment and sorrow: for shee saith in her heart, I sit, being a Queene, and am no widow, and shall see no mourning.

8 Therefore shal her plagues come at one day, death, & sorrow, & famin, & she shalbe burnt with fire: for strong is the Lord God, which will condemne her.

9 And the kings of the earth shal bewaile her, and lament for her which haue committed fornication, and lived in pleasure with her,

Lord hath called to minde her iniquities.

6 Commanding therefore all men to (e) render vnto her such wracke, as she hath deserved at their hand: yea, and to double the revenge vpon her, that her workes haue deserved, and as she hath hitherto entised thē to drink in the cuppe of Gods wrath, so they nowe to execute Gods wrath twofolde against her.

7 And so much as shee hath vaunted and gloried in her selfe, and hath lived wealthilie in all sensualities and pleasures, so much the more to adde vnto her torment and dolour. For in the presumption of her heart, she hath said, I sit (f) Queene and Mistresse over the whole worlde, and I shall be destitute of no voluptuous pleasure, neither ever shall I see any sorrowe.

8 Therefore, at once shall God powre out on her the plagues of death & mourning, for the (g) slaughter of her inhabitants, and shee shall be inclosed and effamished: finally, taken captiue, and burnt with fire: for almightie is the Lord, that hath given that sore sentence against her.

9 The Kings, Cardinals, and rulers of the earth, who haue followed her in whooring spiritually after Idols, and

haue led a careles life in all her worldly pleasures, shall now mourne and bewaile her, and shall become dolorous and sorrowfull for her sake, when they shall vnderstād that she is consumed & burnt vp with fire, & destroied for ever.

When they shall see the smoke of her burning.

10 They dare not approach to assist her, for feare to be wracked with her, but absenting themselues, shall mourne in their hearts, saying: Alas, alas, our chiefe citie *Rome*, that great & mightie successour and daughter of Babel, for vnwares is come thy destruction.

10 And shal stand farre off for fear of her torment, saying, Alas, alas, the great city Babylon, the mighty city, for in one houre is thy iudgement come.

11 The Merchants of the earth, crafts-men and traffiquers with her wares, shal lament and mourne for her destructiō, for their delicate wares shal not hencefoorth be so saleable.

11 And the merchants of the earth shall weepe and waile ouer her, for no man buyeth their ware any more.

12 Even their rich and costly Idols, chalices, Paxes, and crucifixes, threefolde crownes, myters, Bishops-staues, and rings of golde, and silver set with pearles, and all manner of precious stones: surplices of fine linnen, copes, masse-clothes, & other vestments of purple, of silk, & of skarlet, silerings, tabernacles and other ornaments in Churches, and Church-places of all manner of [*h*] wel-carved, and long-lasting wood, Hoste-boxes, and relique-bustes of Ivorie or fine Woode, offering stockes and diverse vessells

12 The ware of gold and silver, & of precious stone, & of pearles and of fine linnen, and of purple, and of silk & of skarlet, & of al maner of Thyne wood, & of all vessels of Ivorie, & of al vessels of most precious wood, and of brasse, and of yron, and of marble.

13 And

tor Chriſme, oyle, ſalt, and holy water, of fine timber, ſnuffers, and incenſors of braſſe, copper, or yron, founts, and holy water ſtones of Alabaſter, Marble, or Iaſper.

13 And of cynamon, and odours, and oyntments, & frankincenſe, and wine, and oyl, and fine flowre, and wheat, and beaſts, and ſheepe, and horſes, and chariots an ſeruants, and ſoules of men.

13 Yea, their confections of cannel, & ſuggered ſpices, for their Chriſtmas and Eaſter feaſts, their delicate perfumes, odours, & coaſtly oyntments: for their Pontificals, their incenſe, roſet and frankincenſe, to burne in Churches, wine for their drink, and for daily maſſes, oyle for their extreame vnction, fine flowre for their Hoſtes and maſſe bread, wheat and plentie of all maner of cornes, with ſtore of kyne & ſheepe, for their daylie ſuſtentation: horſes, mules, & mulets, with coſtly decored chariots for their journeying, Moores, Pages, Lackies, and ſeruants to ſerue them, and finally, the pretended (*i*) merchandiſe of the ſoules of men, from hell and purgatorie, by ſoule-maſſes, dirigies, pardons, indulgences, remiſsions of ſinnes, and ſuch ſoule-wares for lucre.

14 (And the apples that thy ſoule luſted after, are departed from thee, and al things that were fat and excellent, are departed from thee, & thou ſhalt find them no more.)

14 And the delicate and wealthie pleaſures that thy ſoule luſted after, are departed from thee, and all thy profitable rents, and glorious dignities are taken from thee, and ſhall neuer hereafter bee reſtored to thee.

15 Theſe Marchants and ſellers of theſe wares, which hitherto were made wealthie thereby, dare not aſsiſt her, but abſenting themſelues leſt they be wracked with her, ſhall bewaile and lament her,

16 Saying, Alas, alas, that mightie citie, which was decored with fine linnen, & with abullemēts, pales, hangers & tapeſtries of ſilke, purple & skarlet, and had her (k) ſilerings ouer-gilt with gold, and was richly deck and repleniſhed with all manner of precious ſtones and pearle:

17 For at an inſtant is ſhee depriued, and ſpoyled of all theſe riches, and all her mariners, pylats, & gouernours of her great (l) ſhippes, and huge Galliaſſes, and euerie ſhipmaiſter, that tranſporteth her wares, ſtanding a farre off for feare to be wracked,

18 Vnderſtanding her to be burnt vp with fire, and vtterlie deſtroyed, ſhall lament, ſaying, what citie on earth, was ſo mightie as this great citie?

19 And they ſhall be grieued and disfigured with ſorrow and anguiſh, and ſhall crie out, weeping and wayling, ſaying, Alas, alas, that mightie and great citie, by whom, all wee her ſhip-maſters and marriners were inri-

15 And the marchāts of theſe things which were waxed rich, ſhall ſtand a far off from her, for fear of her torment, weeping and wailing,

16 And ſaying, Alas alas, the gret citie, that was clothed in fine linnen, and purple, and skarlet, & gilded with gold, and precious ſtone and pearles.

17 For in one houre ſo great riches are com to deſolation. And euerie ſhipmaſter, and all the people that occupie ſhips, and ſhipmen, and whoſoeuer trauell on the ſea, ſhal ſtand a far off,

18 And cry when they ſee the ſmok of her burning, ſaying, What city was like vnto this gret citie.

19 And they ſhal caſt duſt on their heads, & crie weeping and wailing, and ſay, alas, alas, the great citie, wherein were made rich al that

had

had ſhips on the ſea, by her coſtlines: for in one houre ſhe is made deſolate.

20 O heauen reioyce of her, And ye holy Apoſtles and Prophets: for God hath giuen your iudgement on her.

21 Then a mighty angel took vp a ſtone, like a great milſtone, & caſt it into the ſea, ſaying, With ſuch violence ſhal the great citie Babylon be caſt, and ſhall bee found no more.

22 And the voyce of harpers, & muſicians, and of pipers, & trumpeters ſhal be heard no more in thee, and noe crafts-man, of whatſoeuer craft he be, *ſhalbe found any more in thee and the ſound of a milſtone ſhall be heard no more in thee.*

23 And the light of a candle ſhall ſhine no more in thee: and the voice of the bridegroom and of the bride, ſhall

ched, and made wealthie, through the coſtlines of her delicat wares, for in an inſtant is ſhee brought to deſolation.

20 But contrarily, O Elect Church of God, Apoſtles & holy Prophets reioyce and triumph yee, for the Almightie hath iudged and reuenged your cauſe againſt her.

21 Then a mightie Angel ſhewed me the compariſon of a great milſton, caſt into the ſea, declaring that with ſuch ſuddentie and violence ſhould thou, O *Rome*, the mightie citie, ſucceſſour and daughter of great *Babylon*, be brought to vtter confuſion, ſo that thou ſhall neuer (*m*) ariſe nor recouer thereafter.

22 And the triumphant melodie of thy Organes, and belles, hymnes, and canticles, bummes, timbrels, and rigols, ſhall neuer bee hereafter heard, ſounding in thy quiers, nor in thy houſes or habitations, ſhall any maner of crafts-men be found dwelling: yea not ſo much as the ſound of any mill or quernes ſhall be heard grinding corne towards thee.

23 For there ſhall not dwell in thee, ſo much as one to light a torche or candle to ſhine in thee, and farre leſſe ſhal it be heard, anie to marrie, or to be married in thee, or to procreat,

or repleniſhe with people thy ruined walles, for thy merchants (chiefe ſellers of indulgences, and ſoule-wares became Cardinals and Biſhops, and great men vpon earth, and with thy alluring ſuperſtitions, all people and nations were blinded and deceiued.

24 And that miſerable citie was founde and convict of God, to be the author of the blood-ſhed and martyrdome of all the Chriſtians, & true profeſſors that were ſlaine throughout the whole earth.

be heard no more in thee: for thy merchants were the great men of the earth: & with thine inchantments were deceiued all nations.

24 And in her was found the blood of the Prophets, and of the ſaints, and of all that were ſlaine vpon the earth.

Notes, Reaſons, and Amplifications.

(*a*) We interpret the Angel, that here pronounceth this decay of this ſpirituall Babylon, to be the ſecond of the ſeuen thundering Angels, becauſe that ſame Angel proclaimed that ſame decay to fall in his time. Apoc. 14. 8. and ſo conſequently, wee looke (God willing) for the performance hereof, in this preſent Iubilie, begunne alreadie *in anno* 1590. and ending *in anno* 1639. or thereby.

(*b*) This *Babylon* is not literally *Babylon* it ſelfe, for that *Babylon* was deſtroyed by the *Medes* and *Perſians*, according to the prophecies of *Eſay* 13. 17. and *Ieremie* 51. 11. and *Pſal.* 137. and that, long before S. *Iohn* wrote this, and never roſe in authority again, but this *Babylon* is figuratiue or myſtical *Babylon*, ſo called (Apoc. 17. 5.) for that this *Babylon* ſucceedeth to the monarchie of the former, as the eroy to her grandmother, & is certainly the citie of *Rome*, as is prooved by our 23. propoſition, and by the whole tokens of the 17. chapter hereof, reade alſo hereupon, Apocal. 14. note *b*.

(*c*) The ſpirit of God, deſcribing the horrible decay of real *Babylon*, Eſa. 13. 21. for the greater aggravating of Gods iuſtice, & to mooue vs to conceaue the greater horrour, not only ſaith ſimply it ſhall be a deſert, or ſuch a deſert or wildernes, as no tame beaſt

or birde dare reſort into, for ravenous beaſts and fowles of reaſe that abide there: but even that it ſhall be a place ſo vtterly elraich (as wee tearme it) that alſo no man dare make reſidence there, for feare of devils, fairies and ſpirits of illuſions: and, as the Rabbins interpret that text, *Ibi ſaltabunt Fauni, Satyri, ſeu damones piloſi, &c.* The like is ſaid here of this myſtical *Babylon*, or *Babylonical Rome*, that it ſhal become a dwelling of Devils, and a holde or reſidence of vncleane ſpirits, not that the Devils are as yet annexed to any certaine reſidence, or that they like rather to goe dwell in deſerts, than to abide among men to ſeduce them, but that the ſpirit of God would haue vs his faithfull to deteſt that citie as abhominable, wherein Devils ſhall dwell and poſſeſſe the ſame as their due patrimonie.

(*d*) Theſe marchants appeare hereafter plainly by their wares, to meane both ſeculare marchants, ſellers of all delicate wares to the *Romans*, as alſo their Eccleſiaſtical merchants, prieſts, pardoners, and Legats, that ſell their indulgences, pardons, and ſoule-wares vnto the whol world: conſider this by the 12. & 13. verſes hereof.

[*e*] Now Princes, potentats, and mightie men on earth, go to, & execute Gods wrath againſt this godles citie, for here you haue a ſpecial warrant and earneſt commande to revenge that cauſe, that is, not onely your owne cauſe, but alſo it is the cauſe of the Almightie, by the which ye are certified here, that that work ſhal go wel with you, & ſhal proſper in your hands. Where note, that this doubling of revenge is ſpoken by a Prophetical *Emphaſis*, as meaning thereby, that we ought without pitie, rueth, & mercie to proceed with all poſsible extremitie againſt that devilliſh ſeat, to the vtter extirpation thereof, and not meaning that any puniſhment in this world that poſsiblie may be executed by men, can be ſo much as equivalent with the ſingle, and far leſſe can be double to her wicked demerits: where-through, in the ende of the next chapter, ſhe and hers are caſt into hell fire eternallie, as a full revenge.

(*f*) Here doeth the ſpirit of God deſcribe & paint Rome no otherwiſe, then ſhe in her olde monuments & coynings doth paint and ſet out her ſelfe: to wit, after the forme of a luſty Lady, clad in no mourning weede, nor widowes apparrel, but glorioufflie and richlie deckt, and decored with all delectable and coſtly ornaméts

and

and therewithall,ſitting inthroned in her throne,as Lady & miſtreſſe over the whole world,with her glorious titles,& blaſphemous inſcriptions, *Roma aterna, felix, invicta*, and ſuch others, whereof reade the note *b*, Apoc.17.

(*g*)Here haue we inſerted certaine clauſesgathered out of other parts of this booke, opening the maner of the deſtructiō of *Rome*, that the prophecie may be the more plaine. And firſt,where wee interpret her mourning to be for the ſlaughter of her inhabitants (beſide alſo for the ruine of her kingdome)we do not coniecture it without a warrant, that there ſhall be great ſlaughter vpon her inhabitants, for which they ſhall mourne, becauſe the former plague (expreſſed in this text) that ſhould fall on them, is death. Againe,by the Apoc.13.10. it is doubtleſſe meant,that they ſhall be killed by the ſword, becauſe they haue killed others with the ſword. Secondly, becauſe the text ſpecifies, that they ſhall be effamiſhed and burnt with fire, it betokeneth a ſiege and incloſing of them,and that ſhe ſhall be taken captiue, and therefore haue wee alſo inſerted theſe clauſes agreeing with the ſaid warrant. Apoc.13.10. wherein it is likewiſe meant, that they ſhall be led captiue,becauſe they haue led others captiue.

(*h*) This *Θυϊνον*,is the wood *Thyia* which *Theophraſtus* reporteth to be a long-laſting,& vncorruptible timber: hereof mentioneth *Plinius* lib. 13.cap.16.And with this timber,Temples in old times were decored and repleniſhed.

[*i*] After the ſpirit of God had reckoned out certaine bodilie wares which the *Romane* ſeat accuſtomed moſt to buy,now concludes he with theſe ſoule-wares,which they and their marchāts vſed chiefly to ſell,whereby,they were ſo enriched, that thereby they were made able to buy all the former coſtly wares. Theſe ſoule-wares are pardons, indulgence, remiſsions of ſinnes, trentalles,ſoule-maſſes, and diriges, with ſuch godles ieſtes,whereby they promiſe for money, to deliver vs from hell and purgatorie, and to canonize vs ſaints in heauen, and make vs interceſſors for our brethren on earth, and conſequently, Chriſts interceſsion to be needles. O blaſphemie intollerable, that maketh rich men [whom Chriſt ſaith ſhall hardly come in the kingdome of heauen] to become ſaints for money, and ſo tacitly to depriue our ſaviour of his office of interceſsion and onely mediation. Doth not *Peter* ſpeake truely of theſe his falſe pretented ſucceſſors

(2.Epist.cap.2)saying,they shal bring in damnable errors,denying the Lord that redeemed them, and through fained words shall they make marchandise of men, to wit,(as here is said)by selling both their poore peoples soules, and their own soules to the Devill for worldly lucre. Here-with confer the note *d*, preceeding.

[*k*] Of these golden & gilded silerings & great riches of *Rome*, read the note *m*, in Apoc.17. with divers olde writers,describers of the pompe of *Rome*.

(*l*) These mightie marriners with their great Galliasses,Venetians,Spanishes, & other of that Antichristian flote,who hitherto,and lateſt of all in this 1588.yeare of God, haue bene so readie at every nod of their Apostatik step-mother *Rome*, to haue overwhelmed vs poore and true Christiã professors. Seeing now and perceaving by daily experience, that God fights for vs, & dailie advanceth our causes more and more to their destruction, shall now shortly faint and fall backe, from assisting that cause any more,onely standing a far and bewailing that irreparable destruction that God is sending vpon that godlesse citie, and in their hearts lamenting the decay of their owne prosperitie, without making any farther debate or encounter in defence of that Romish seate.

(*m*) Let none beleeue,that this destruction,desolation,& burning of *Rome*, is any of these destructions which are already performed by the *Hunnes, Gothes,Vandales*,or others in time past,for these destructions were soone repared,but this destruction(saith the spirit of God before,verse 14. & here verses 21. 22.23.) shall be such,that never shall be repared againe,that citie never found nor founded againe,her dignities & rents never restored to her, and finally, no inhabitant to dwel there ,or so much as to light a candle in that execrable and accursed citie againe.

CHAP. 19. THE ARGVMENT.

Following out the exhortation and Commandement of Gods spirit in the former chapter, verse 20. here in this chapter,the whole Church of God,vnderstanding that Antichristian enemie of theirs, the Romane seate to be shortly brought to ruine, and themselues

now

now to be ſteadfaſtlie cowpled with their Lord and Spouſe Chriſt Ieſus, doth therefore reioyce & magnifie God. Thereafter followeth a briefe deſcription of the word of God, and how the ſame doeth now obtaine victorie ouer all the enemies, that are conveened againſt it: and how all falſe Prophets, and chiefe members of that Antichriſtian empire, are condemned to the vnquencheable fire of hell for euer, as the latter and iuſt rewarde of their demerits, beſide that bodilie vengeance that commeth vpon the carkaſes of all their aſſiſters.

Paraphraſticall expoſition.

HEreafter I conſidered, and behold, the voyce of the whol multitude, and Congregation of Gods true Church, ſaying, (a) let vs prayſe the Lord, ſaluation, and glorie, honour and power, belongeth to the Lord our God for euer.

2 For true and righteous are all his proceedings, and hee hath iuſtly condemned that idolatrous citie and ſpirituall whore, which poyſoned and infected all people on earth, with her Idolatrous doctrine, and God hath righteouſlie avenged the blood-ſhed, and cruell martyrdome of his Saints and ſeruants, committed by her tyrannie.

3 And againe, and againe, inceſſant-

The text.

AND after theſe things, I heard a greate voice of a greate multitude in heauen, ſaying, Hallelu-iah ſaluation, and glory, & honour, and power be to the Lord our God.

2 For true and righteous are his iudgmets for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his ſeruants ſhed by her hand.

3 And againe they

ſaid

said, Halleluiah: and her smoke rose vp for euermore.

4 And the foure and twentie elders, and the foure beasts fel downe, and worshipped God, that sat on the throne, saying, Amen, Halleluiah.

5 Then a voyce came out of the throne, saying, Praise our God, all ye his seruants, and ye that feare him, both small and great.

6 And I heard like a voyce of a great multitude, and as the voyce of manie Wateres, and as the voyce of stronge thunderinges, saying, Halleluiah: for our Lord God Almightie hath reigned.

7 Let vs be glad, and reioyce, and giue glorie to him: for the mariage of the Lambe is come, & his wife hath made her selfe readie.

lie continued they, saying, Let vs praise the Lord, and the grief of her torment shall resound to the heauens, and neuer shall haue an ende.

4 And al the true professours of the olde and newe Testaments, prostrated themselues and worshipped God, who raigned in his throne among them, saying, even so, O Lord, let vs praise thee for ever.

5 Then did the voice of Gods Spirit, proceeding from the throne of his trueth, exhorte all his elect servants, both small and great, that feare him, to render him praise for ever.

6 And with that was hearde the great dinne and mightie voyces of all the huge multitude of God his (*b*) people, as the resounding noyse of manie waters, and of his true Teachers and Prophets, thundering out Gods praises, saying, Let vs praise God, for our Lord God Almightie hath prevailed, and shal raigne hencefoorth for evermore.

7 Let vs be glad and reioyce, and giue to him the praise, that hath nowe vouchsafed to vnite his Sonne, that immaculate Lambe, Christ Iesus, in spiritual [*c*] spousage with vs, his holie Church, and now is our Church, purged from Antichristianisme, & readie decked for him, as his true Spouse.

8 And

8 And hee hath propined and presented her with gifts and shining garments of puritie and innocencie, betokening that perfect purity and righteousnesse, that God hath granted to euery one of her particular saints and professours.

9 Then said the Angell vnto mee, publish thou, and shew foorth vnto all men, how blessed they are, that are called of God, to bee participant of that holy (d) Supper and marriage banquet, whereby wee are vnited and espoused to Christ Iesus, and he said moreouer, all that I haue saide vnto thee is of [e] God, and shall surely come to passe.

10 And I fell downe at his feete to haue [f] worshipped him: but hee rebuked me, saying, Beware thou do it not, for I am but a seruant of God, as thou art, and as one of thy brethren, bearing the testimonie of Christ Iesus: worship nothing except God onelie: for wee that doe testifie of Christ Iesus, are not God, but Spirits of his prophecie.

11 At this time the Church of GOD shall be patent and visible, and therein shall bee perfect and sincere professours, and that profession that they doe beare on them shall bee of [g] Christ Iesus, who is called the faith-

8 And to her was granted, that she should bee arrayed with pure fine linnen, & shining: for the fine linnē is the righteousnes of saints.

9 Then he said vnto me, Write, Blessed are they which are called vnto the Lambs supper. And he said vnto me These wordes of God are true.

10 And I fell before his feete, to worship him, but he saide vnto me, See thou do it not: I am thy fellow seruāt and one of thy brethren, which haue the testimonie of Iesus. Worship God. For the testimonie of Iesus, is the Spirit of prophecie.

11 And I saw heauen open, and beholde, a white horse, & he that sate on him was called faithfull and true, and hee iudgeth, and fighteth righteously.

12 An-

12 And his eyes were as a flamme of fire, and on his head wer many crownes, and he had a name written, that no man doth knowe, but himselfe.

13 And he was cloathed with a garment, dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen followed him vppon white horses, cloathed with fine linnen, white and pure,

15 And out of his mouth went a sharpe sword, that with it he should smite the heathen: for hee shall rule them with a rod of iron

full and true incarnat word of GOD, who doth judge with justice, and fighteth righteouslie.

12 And with the fierce and fierie eyes of fore-sight doeth terrifie his enemies, and his head is crowned with manie victories ouer them, and hee hath a name, which none knoweth but himselfe, euen none doth know Christ Iesus, the very true incarnat Word of God, but they who are his mystical bodie, euen they who are in him, and hee in them.

13 His apparell was besprinkled with the blood that he did shead for our redemption, [b] as also with the blood of his enemies, whom he hath troden downe: and he is named that Word of God, that was before all beginning, and now hath receiued flesh.

14 And all the whole Armie and Elect Congregation of his true Church followed his will and precepts, truelie journeying, and trauailing through this world in their mortified and regenerate flesh, cloathed with the garments of his puritie and righteousnesse.

15 And out of his mouth proceeded true doctrine, piercing and subdewing on euerie side, the heartes of all Nations, and vnder the Scep-

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ter of his ſervitude doeth he governe and ſubdew them: for he alſo it is, who doeth (i) preſſe and tread down theſe wicked and reprobate people, that drinke vp iniquitie, and provoke the vengeance of almightie God.

16 And hee beareth in his badge, the ſtile & title of KING OF KINGS, AND LORD OF LORDS.

17 Then I ſaw a mightie (k) Angel who did awaite vpon the Eccleſiaſticall eſtate, and affayres of the Goſpel, proclayming openly and patently, to all Warriours, Souldiours, and other ravenous people, that dwelled among them of the true Church of God, forewarning them, that they ſhould conveene & gather themſelues together, againſt that time, which almightie God had appoynted for that greate ſpoyle, ſlaughter, and blood-ſhed, which they muſt eate vp and devoure.

18 And that then they ſhould ſhead the blood, and eate vp the rents, and ſpoyle the riches of Papiſticall kings, and Cardinals, and of their riding-knights and Captaines, ſubverting them, horſe and man: & finally ſhould devoure vp and deſtroy all, both free and bond-man, both great and ſmall, that were of that ſect.

19 And I fore-ſawe that the greate Romane Monarch, and his confede-

for hee it is that treadeth the wine-preſſe of the fiercenes & wrath of Almightie God.

16 And he hath vpon his garment, and vpon his thigh a name writtē, THE KING OF KINGS, AND LORDE OF LORDS.

17 And I ſaw an Angel ſtand in the ſun who cried with a loude voice ſaying to all the fowles that did flie by the middeſt of heauen, Come and gather your ſelues together vnto the ſupper of the great God.

18 That ye may eate the fleſh of Kinges, and the fleſh of high Captaines, & the fleſh of mightie men, & the fleſh of horſes, and of them that ſit on them, and the fleſh of al free-men and bond-men, & of ſmall and great.

19 And I ſaw the beaſt and the kings of the earth, and their war-

riour

rs ours gathered together, to make battel against him that sate on the horse, and against his souldiers.

20 But the beast was taken, and with him that false Prophet, that wrought miracles before him, wherby he deceiued them that receiued the beastes marke, and them that worshipped his image. These both were aliue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sworde of him that sitteth vpon the horse, which commeth out of his mouth, & all the fowles were filled full with their flesh.

rat kings, and their great armies had euer convened together to fight and rebell against that true word of God, that his professours did beare, and against all the true Ministers thereof.

20 And therefore also were taken these Monarches, and their (l) *Pseudo-prophetical* Popes, who had counterfaited miracles, and made lying wonders before them of the Empire, to deceiue all those who did professe obedience vnto that Empire, bearing the badges and markes thereof, and them that reverenced the counterfait Emperours thereof: and these two, euen straight after this (m) mortall life, were cast down to hell, there to be tormented for euer, with the burning fire and sulphurious flammes thereof.

21 And the rest of their Armie, and partakers were altogether ouercome, vanquished, and suppressed by that true and sincere doctrine, which did proceed from out of the mouth of Christ Jesus, that incarnate and holy Worde, which all true professours doe most constantly beare testimonie of, and professe, and all gredie and ravenous people, reavers, spoylers, and auaritious men, were satisfied aboundantlie with the rich spoyles, Church-rents, and benefices of these antichristian people.

Notes, Reasons, and Amplifications.

(*a*) That *Halleluiah* is interpreted, *Praise the Lord*, read *Ierome de interpretatione nominum*. This word, as also *Amen*, and *Selah*, and diuers other Hebrue words, as being *Vocabula artis*, euen notable Theologicall tearmes, that in fewe syllables doe containe great matter, are therefore in all translations left vninterpreted, for that S. *Iohn* himselfe writing in Greek, doth neuertheles retaine them in Hebrew, yet in the Paraphrase we thinke meet to leaue nothing vnexponed.

(*b*) Waters to meane people, and Thunders to mean Preachers, read in the note *b*, Apoc. 14.

(*c*) Of this Spouse and spousage, read the note *a*, Apoc. 12. and our 22. proposition.

(*d*) The parable of this marriage banquet of Christ Iesus, is at length expressed, in Mat. 22. Hereof the Supper of the Lord is the perfite type and Symbole.

(*e*) Here is the certainty of these prophecies, threefoldlie confirmed: first, in that they are reuealed by an Angel. Secondlie, in that hee testifieth that they are of God. And thirdly, for that in expresse tearmes hee affirmeth them to be true and certaine.

(*f*) O miserable Papists, why go ye bare-footed, & bare-legged on pilgrimage, and do fall kneeling & groueling before your idols adoring either them, or yet at the best, those Saints whom they represent, seeing a more glorified Saint then any of your Saints (whom for the most part, your selues make and canonize) euen an holy Angel, who neuer was a sinfull man, neuer fel, nor made defection at any time from God, as men Saints, a thousand thousand times haue done, but euer abode perfect & holy, here doeth abhorre and detest all kneeling and worshipping before him, greatlie rebuking Saint *Iohn*, for meaning & preassing thereunto, and in expresse tearmes, forbidding the same, and yeelding the godly reason, that none should bee worshipped, but God only. Away, away with your captious distinctions of δουλεία

and

and λατρεία, and all ſuch viſardes, as excuſe idolatrie, for here, the pure, naked, and ſimple worde of GOD, ſpoken by the mouth, and vttered by the example of this Holie Angell of GOD, and of God his holie Prophet Saint *Iohn*, doeth detect all your hypocriticall ſophiſmes. The Lord open your eyes, for in this text, among manie moe, doeth the light clearelie ſhine. The ſame example for the more aggreaging hereof, is repeated ouer againe in the Revel. 22. 8. 9.

(g) That this, that rideth on the white horſe, is the true and incarnate worde of GOD, euen CHRIST IESVS, appeareth plainelie by the thirteene and ſixteene verſes following, and by the whole harmonicall tokens of this text, and of Apocal. 6. 2. conferred alſo with the note *d*, of Apoc. 12.

(h) Seeing Chriſt, the incarnat Word of God, treadeth the wine-preſſe of Gods wrath, in the 15. verſe; therefore doeth this blood wherewith his garments are beſprinkled, beare the type of the blood of his enemies, which he hath ſhead in the wine-preſſe of Gods juſtice, as appeareth by Eſay 63. 3. beſide alſo the figure of that blood, which he ſhead out of his bodie for our redemption.

(i) To treade the wine-preſſe of God his wrath, doeth here not onelie meane, to execute God his latter judgement of eternall damnation, againſt the wicked, as it doeth particularly meane, in the end of the fourteenth chapter: but it doeth meane generally the execution of all God his judgements, againſt offenders. And in that general ſenſe, how Chriſt our righteous judge and revenger, doeth treade this preſſe, reade Eſay, chapter 63. and Lamentations, chapter 1. verſe 15.

(k) This Angell certainlie beareth the type of all God his Miniſters in this age, who ſtanding in the Sunne, that is, ſtanding, and awayting on the Goſpell and Eccleſiaſticall affaires, openlie and patently proclaimed the deſtruction of *Babylon*, whereby thoſe Ravens, and rauenous fowles, that flie by the middeſt of Heauen, that is, the rauenous and greedy people, that dwel among them of the true Church, ſhall bee couragiouſly inanimated, to put hande

to worke,and ſpoyle that wicked Citie, and eat vp all their riches.So that their greedy auarice in this caſe, ſhall aduance the work of the Lord in a part,although the applying thereof to the vſe of the true Church,were more the duetie of theſe temporall auaritious perſons.

(*l*)Here is to be ſeen,what it is to worldly Princes to maintaine and aſsiſt falſe teachers,for here is not only the Pope,that falſe illuder of thoſe of the Empire, throwne downe headlong to hell, but alſo thoſe Monarches and Emperours that aſsiſted him, and ſuch other falſe teachers in this world,in the world to come ſhal participat with them in eternall torment.And that this falſe prophet here mentioned, is one with the two-horned Antichriſtian beaſt,and conſequently is the Pope, is prooued in our 25. and 26. propoſitions.

(*m*)This lake burning with fire and brimſtone,where theſe imperiall beaſts,and *Pſeudoprophetical* Popes ar placed,are torments induring for euermore(as ſaith S.*Iohn*,Apoc.20.10)& are the ſecód death,euẽ the death of the ſoul,(Apoc.20.14.& Apoc.21.8.) and therefore is it neither a tempoſall puniſhment, neither the fire of Purgatorie,but the eternall flamming fire of *Gehenna*, out of the which there is no redemption. And heere note againſte Purgatorie,that the Pope himſelfe and his imperiall princes, deuiſers and maintainers thereof,haue,by this text,no leaſure giuen them to reſort thither, but ſtraight-way, while they are ſkarſe dead, to hell muſt they goe the neereſt way, and therefore ſaith the text here *And theſe two were aliue caſt into that lake &c.* as if he would ſay, skarſe is their ſoule and life gone foorth of their bodies,but it is as ſoone in hell,without any intermiſsion or mediat place. So that they and their ſect hereafter in experience ſhall find no other Purgatory to them,but the eternall flãming fire of hell,nor to the elect, but the blood of Chriſt,although now they debate Purgatorie by fire and ſword.

CHAP.XX. THE ARGVMENT.

There beeing onely two ſpeciall kingdomes enemies to God,the one Papiſticke, a coloured enemie, the other

Maho

Mahometicke, a profeſſed enemie, and having in the third, fourth, fift, and ſixt trumpets or vials, exponed and prophecied orderly, the eſtate and increaſe of the Mahometicke kingdome. And in many of theſe chapters lately paſt, hauing deſcribed the Romane and Papiſticall kingdome, nowe in this chapter S. Iohn ſheweth, that after a thouſand yeares of peace granted to the Romane and Papiſtical Empire, in the ende the Deuil is looſed to ſtirre vp moſt cruel warres betwixt theſe two mightie kingdomes, Papiſticall and Mahometicke, in the reuenge of the blood of holie martyrs, ſhead in the meane time: and how afterward, men beginne to reuiue and ariſe from the blinde errours and deadly ſleepe of Antichriſtianiſme. And laſt, how by Gods trueth, theſe godleſſe kingdomes, ſhall be extinguiſhed, and Chriſt ſhal come to iudge all men according to their demerits.

Hiſtorical application.

1 NOwe it pleaſed the mercie and prouidence of God, by his holy Spirit, and heavenlie Angels, to reſtraine the tyrannicall power and vniverſall rage of Sathan.

Paraphraſtical Expoſition.

1 AND I ſaw an Angel deſcēding from heauen, who had power of God, to open and cloſe the myſteries of hell, & to reſtrain by his hand, the power of the Devil, in the chaines of Gods feare.

The text

1 *AND I ſawe an Angell come downe from heauē, hauing the keye of the bottomles pit and a great chain in his hand.*

2 So that after the continuall and succesiue tyrannie of heathen *Roman* Emperours, & last of *Diocletian*, who in one moneth slewe 17000. martyrs, arose at length the first publike Christian Emperour, *Constantine* the great, about the yeare of Christ, 300. from which time to the daies of Pope *Boniface* the 8. and of *Ottoman* the great, and first Emperour of Mahometans, An. 1300. even the space of a thousand yeares, the Devil and his raging tyrants of this worlde, were restrayned from that high degree of vniversall tyrannie, that they both before and after vsed.

3 For God so dintoned them, and abased the power of Sathan, that hee might well stir vp particular and provincial warres, but vniversal wars among the people and whole nations of the world, that is to say, betweene Monarch and Monarch there was none raised during al these 1000. yeares, & after these thousand yeares, ending in An. 1300. it pleased God to permit Sathan, by his in-

2 And hee foreshewed mee, howe God had appointed to take that olde (*a*) dragon and venemous serpent, euen the deuill, that odious Sathan, & should restrain him in bondage (*b*) a thousand yeares.

3 And shoulde depose him from his (*c*) highest tyrannicall power, to his lowest estate, and in such wise should he be restrained and inclosed, and the closure so confirmed of God, that he should (*d*) no further stirre vp deceitfully the Heathen nations, to vniversall (*e*) warfare, till these thousande yeares were expired, and then should the deuill be loosed, to stirre vp great wars among them, for a season.

2 *And hee tooke the dragon, that olde serpent, which is the deuil & Satan, and he bound him a thousād years*

3 *And cast him into the bottomles pit, and he shutte him vp, and sealed* the doore, *vpon him, that he should deceiue the people no more, till the thousād years were fulfilled for after that he must be loosed for a little season.*

4 And

4 And I ſaw ſeates: & they ſat vpō them, and iudgemēt was giuen vn to them, and I ſaw the ſoules of them that were beheaded for the witnes of Ieſus, and for the worde of God, and which did not worſhippe the beaſte, neither his image, neither had takē his marke vpon their foreheades or on their handes, & they liued and reigned with Chriſt a thouſande yeares.

4 At this time hee let mee ſee, that there ſhould be (*f*) new ſeats, and ſupreame authorities erected, and theſe that were erected in authoritie, ſhould haue judiciall power giuen them, ſo I perceiued many, whom they had judged, martyred, and condemned to death, for bearing the teſtimonie of Ieſus Chriſt, and for profeſsing the true worde of God, and which did not reverence the Antichriſtian Empire, nor the counterfait Emperours thereof, neither had profeſſed his ſuperſtitious markes, or borne the ſame on their fore-heads, or in their handes, and theſe liued and raigned as true Chriſtruments, to raiſe vp moſt terrible & vniverſall wars for a ſeaſon.

4 Now in the beginning of theſe 1000. years, a new kinde of ſupream government, & iudiciall authoritie ſtart vp, to wit, the Papiſtical governmēt, by Pope *Sylveſter* the firſt, in Anno 315, to whom, and whoſe ſucceſſours, *Conſtantine* gaue both kingdome and iudiciall power over all Chriſtian Churches: this at length came to that tyrannie, that they martyred all thoſe that truely profeſſed Chriſt, and preached the worde of God, and all that reverenced not that *Romane* ſeate, nor theſe counterfeit Emperours or images of the Empire, whom they inaugurated, neither were marked with Chriſme, or Croſſes on their fore-heads or hands, for even then was there a latent & inviſible Church, that lived privilie as true Chriſtians, triumphing & raigning over theſe Papiſticall abuſes, during all theſe thouſand yeares.

5 But the reſt, I meane the whole outward viſible Church laye whollie as dead, and corrupted with Papiſticall errours, and beganne not to be raiſed vp nor quickened by the worde of life, till after the yeare of God, a thouſand three hundreth, when that all theſe thouſande yeares were out-run, and then began moe and moe to riſe daily from their former Antichriſtian errours: this

ſtians [g] during al theſe thouſand years.

5 But the reſt of the people, that lay [h] dead in Antichriſtian errors, aroſe not therfrō, to embrace the worde of life, till theſe thouſand yeares were runne out: this

5 But the reſte of the dead mē ſhal not liue againe, vntill the thouſand yeares be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holie is he that hath parte in the firſte reſurrection: for on ſuch the ſecond death hath no power: but they ſhall be the Prieſtes of God and of Chriſt, and ſhall reigne with him a thouſād year.

riſing from Antichriſtian errors, is the [i] firſt reſurrection, that goeth before the reſurrection of the dead.

6 Happie is he, and bleſſed, that riſeth truelie from theſe errours, and ſo is participant of that firſt reſurrection, for vpon them the ſecond death, which is the death of the ſoule, ſhall haue no power, but they ſhall become Prieſts and Sacrificers of their pure and holy prayers vnto God and his Sonne Chriſt Ieſus, and ſhall raigne with him ſpiritually, the [k] thouſand yeares of the great Sabboth, which is to ſay, for euer, and euer.

7 But theſe former 1000. yeares being expired in An. 1300. even that verie yeare Pope *Boniface* the 8. beginning the firſt Iubilie, was clothed the one day in his Popelike-ponti-

7 And when the (l) former thouſand yeares ſhall be (m) outrun, the deuill ſhal be looſed of his foreſaid

7 And when the thouſand yeares are expired, Sathā ſhal be looſed

ont

out of his prison.

8 And shal go out to deceiue the people which are in the foure quarters of the earth, euen Gogge and Magog, to gather them together to battel whose number is as the sande of the sea.

9 And they went vp into the plaine of the earth, which compassed the tentes of the Saints about, and the beloued citie: but fire came downe from God out of heaue̅, & deuoured the̅.

bondage,

8 And shal passe out to deceiue the people that dwell in al the arthes, or foure quarters of the earth, euen (*n*) both *Gog*, and *Magog*, stirring vp the one aganst the other to battel, & shall gather them in number, as the (*o*) sea sand.

9 And they shal gather together in the plain of the earth, toward and about those countries, (*p*) cities and dwellings, where Christians, and Christs holy citizens had made their residence: but at length by the fiery tongues of the Apostolike doctrin and flamming fire of God his worde, from heauen, shall both *Gog*, and *Magog*,

ficall, & the next day in an Emperours Robe-royal, & bearing before him two swords, saying, *Ecce duo gladii hic*, thereby he vendicated to himselfe both the spirituall and temporall empire over all the quarters of the earth: on the contrary part, was *Ottoman* the great, who aspiring to bee Monarch, was crowned that same yeare Emperour over all the foure nations *Mahometans*.

8 And so from this forth the Devill stirred vp betwixt these two pretended Monarches and their successors, most terrible warres, by such vniversall multitudes and innumerable Armies, as hath not bene heard of before.

9 And their chiefe skirmishes and battels, were fought besides the landes of Christians, in *Europe* & in *Asia minor*, and thereabout, where God had first planted his holy Citizens, even these sevé Churches that S. *John* writeth vnto: But (God willing) at légth

shall these Papisticall and *Mahometane* kingdomes, both enemies to God, be destroyed by the power & force of Gods word.

10 And Sathan, that great deceiver of the world shall be cast into hell fire eternallie, where also all the godles *Romane* & *Mahometick* Emperours, & other wicked Princes, together with al false Prophets *Papisticals*, *Mahometicks*, & others, shall terriblie bee tormented day and night for evermore.

11 When Christ in his maiesty shal come to iudgment, for then certainlie shall heaven and earth be renewed.

be ouercome.

10 And the deuill that shal deceiue thē and stirre them vp to warrefare, shall bee cast into the eternall flamme of *Gehenna*, where also the great Emperours of the earth, and the false Antichristian Prophets, shall bee tormented day & night for euer-more.

11 For I saw that at this time should the true & sincere justice seat of God appear, and Christ our iust iudge sitting theron, at whose presence this heauen & earth shall then vtterlie (*q*) melt away, and al things bee renewed.

10 *And the devil that deceived them, was cast into a lake of fire & brimstone, where the beast & the false Prophet shall be tormented even day & night for evermore.*

11 *And I saw a greate white throne, and one that sat on it, from whose face fledde away both the earth and heauen, & their place was no more found.*

12 And we are sure that then the second and last resurrection should bee, wherein generallie all men small and great, that euer died, shall rise againe, and appeare before that iustice seat of God, and the (*r*) register bookes of all mens consciences bee opened vp, and laide abroad, and the great (*r*) register of God his predestination, & booke of life shall be opened, and made

12 *And I saw the dead, both great & smal, stand before God, and the books were opened, & another booke*

was opened, which is the booke of life, and the dead were iudged of those things which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death & hell delivered vp the dead, which were in them: & they were iudged, every man according vnto their workes.

14 And death and hell were caste into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was caste into the lake of fire.

patent, and the dead shal bee iudged according to their (s) workes, written and registred in their consciences

13 And the waltering world, by his raging seas, and stormie tempests inveighing against our flesh, shal render againe all that haue died by it, & the deuill by his deadly and desperat griefes, and infernall tentations of the mind, shall render againe all that hath died by him; and euery man shall bee iudged according to his workes.

14 And the (t) infernall spirits and damned deuils, who are as death and hell it selfe, shall bee cast in the burning flame, and vnquencheable fire thereof: this is the second and euerlasting death.

15 And whosoeuer is not contained in the register of Gods mercifull predestination, and booke of life, shal also be cast in with them, in that eternall and vnquencheable fire.

Notes, Reasons, and Amplifications.

(a) The former part of the history of this Dragon Sathan, is to be found in the twelfth chapter hereof: to the which, this chapter is to be subioyned.

[b] To wit, a thousand yeares of the 1260. yeares, that the Church abode latent and invisible, as at more length is opened in our 34. Proposition.

[c] This deepe wherein Sathan is now closed, is not as yet the deepe pit, and endles paine of Gehenna, for as yet, he is but retained in the chaines of darknes, till the latter day, when he shal be

damned

damned æternally to the deepe of hell [2.Pet.2.] But this hell or deepe, called in Greeke ἄβυσσος, and in Latine *abyssus* is somtime take for the depth of the earth, or of waters locallie: as Psal.105. 9. sometime for lowe estate and base degree, as both here, and Apoc. 17.8. where the imperial beast riseth out of this hel or deep and goeth thereafter to decay, but out of hell there is none that riseth, speciallie, no Emperour or man kinde: wherefore in this text (*abyssus* meaning but a lowe degree and base estate) the Devil is but thirled and restrained from his vttermost tyrannie, and not at this time bound in Gehenna: for as al the scriptures testifie he hath, ever had & shal haue to the worlds end that freedom & libertie to goe tempting mankinde, seeking as a rageing Lyon whom hee may devoure: reade further hereupon in our 35. proposition.

[*d*] It is said in the Apoc. 12. [where the former part of this historie is set out] that the Church of God shall be persecuted and chased into the desert by this Dragon, and made invisible 1260. yeares: and therefore now alluding to that, he saith here, that Sathan is bound, that he shall not seduce any farther: to wit, any farther than is said alreadie in that 12. chapter: and so in this chapter he is not restrained simplie from persecution, and from al maner of seduction, such, as particular warres, and martyrdomes, and sowing of heresies, but from stirring vp of vniversall warres, as is prooved in the said 35. proposition.

(*e*) Since Christs daies to this day, the Church of God wanted never either schismes or persecution: therefore, this bondage of Sathan for 1000. yeares, is onely (as is said) from stirring vp of vniversall warres, as is prooved in the said 35. proposition.

(*f*) Because the iudgement seate, & iudiciall throne of Christ followeth shortly, verse 11. and that with him his elect shall sit (Apoc.2.26 27. and note *x*, thereof, and Apoc.3. verse 21. & note *f*, thereof.) Therefore this throne & authoritie that here is erected, appeares not to be of the elect soules, but rather vpon the contrarie part to be the throne of the Antichristian beast, who here doth martyr these Saints of God, that raigned against antichristianisme these thousande yeares professing Christ in this worlde, and shall therefore eternallie raigne with Christ in his throne hereafter vers.11.

(*g*) Although during these 1000. yeares and more, the true

Church

Church lurked in the wildernes (as Apoc. 12.6. 14. is said) yet was not that Church so invisible, but the Dragon in the Antichrists person in all ages, espied some of the children of the true latent Church, and martyred them: as both here, and Apoc.12. 17.is mentioned. So this confirmes our former assertion, where we say,the Devil here is not simplie bound, but in a maner,as we proove in our said 35.proposition. Moreover,hereof is gathered, that seeing(by this text) they that worshipped not the Antichristian beast, his image, or marke wer persecuted 1000. yeares, therefore necessarily the Antichrist raigned 1000. yeares at the least: and consequently, these who suppose him to raigne but three yeares and an halfe, are deceived, as is prooved in our 16. Proposition.

(b) The former martyrs and professors being the inward & invisible Church (Apoc. 11.1.) These whole remnant here spoken of,are the vtter court & visible pretended Church called in that chapter Gentiles,that is,Idolatrous Ethnicks, & *Iohn* there ver.2 is forbidden to account or regard them,for here saith he,they lye all dead and drunken in Antichristian errors, for the space of 1000.yeares:and so indeed from the daies of Pope *Sylvester* the first,to the daies of Pope *Boniface* the eight:that 1000. yeares the seat of *Rome* having no match nor encounter,suffred never any to be seen vouchable or visible of the true church: but there about, and from thence foorth such hote warres fell betwixt the empire of *Rome* and the *Mahometicke* empire, that vnawares, divers true professors openly and vowably did arise and start vp, such as *Iohn de rupe scissa,an.1240. Gulielmus de Sancto amore,an. 1260. Arnoldus de villa nova & Petrus Cassiodorus Italian,an.1302. Dantes Alighierius & Gulielmus Occham ann.1321. Franciscus Petrarcha 1374. Ioannes Wickleevus,an.1390. Ioãnes Husse & Hieronymus de Praga Bohemians* and martyrs,anno 1415. And then did arise by their doctrine a visible reformed Church in *Bohemia*,and thereafter by *Luther* in *Germanie*,and so ever moe and moe visible Churches and publike teachers are risen from Papistical and Antichristian errors,even to this day:and all these were sometime dead in these former Antichristian errors, but [praised be God] are now revived by the spirit of God in this first resurrection.

[i] That there be two resurrections, and two deathes,& what they be is plaine in the scriptures. The first resurrection.is the ri-

ing

sing from errours, of which saith *Salomon. Prou.* 24. 16. Seuen times in a day falleth the iust man, and yet riseth againe: & this first resurrection is chiefly meant, from antichristian errors, as here, and in *Daniel*, 12. 2. wherein saith he, many shal rise, &c. whereas the second resurrection is the general resurrectiō of the dead, wherein not onely many, but euen all, shall arise againe: as to the two deathes they are also plaine. The first, is the death of our fleshlie bodies here, which the scripturs call oft a sleepe: the second death is the endlesse dying of body and soule in hel fire eternallie: reade hereof, Apoc. 2. ver. 11 and note (ţ) thereof.

[ţ] After our exemption (here spoken of) from the second death and after our æternall kingdome and priesthood with Christ, this reigne of 1000. yeares in this place, cannot be temporall or definite: for by the grounds of Christian religion that reigne is æternall, how then here a thousand yeares is taken for æternitie, yee may consider by the comparison of the six dayes of labour, & the Sabboths rest, with the six thousand yeares that we must labour in this world, and thereafter haue eternal rest whereof we haue spoken in our 14. proposition, and ye shall finde, that although euery day of weeklie worke daies meaneth (according to 2. Pet. 3. 8.) 1000. yeares definitly: yet the Sabboths 1000. yeares represents æternitie. And such like doubtles, though the other 1000. yeares. of this chapter are definitly to be taken for 1000. common years: yet these 1000. yeares of our reigning with Christ, after wee are freed from the second death, must infinitely be taken for æternity and for the eternal Sabboth. Where note, that by this text literally and definitlie taken, resulted the great errour of *Cerinthus* and his secte of *Chiliasts* or *Millenaries* who thought our raigne with Christ to be on earth, and temporall for a thousand yeares, and we then againe to die, and ly dead another thousand yeares, and so about by vicissitudes, as did of olde the *Platonickes*, and of newe in a manner the *Originists*. Further, some also by the mistaking of this text, suspected the authoritie of this whole Reuelation: but to the true Christian conceiuer hereof, both is the authoritie of this booke confirmed, and the herisie of the *Millenaries* refelled.

[ſ] Though in the former verses by the last note 1000. yeares is there prooued to meane æternitie: yet these thousand yeares heere spoken of, are the same thousande yeares literallie and definitely

finetlie ſpoken of in the verſes, ſecond third fourth and fyfte for all theſe thouſande yeares are ſpoken of thinges temporall, while we are yet in this worlde, and agreeth hiſtoricallie with theſe ſame thouſande yeares that beginnes about the yeare of Chriſt three hundreth, and ends in the yeare of Chriſt a thouſand three hundreth, as is proued in our thirtie foure propoſition, but yeares, times, and numbers ſpecified of the worlde to come (as verſe 6.) muſt meane æternitie, ſeing after the latter day, there ſhal be no day, yea no year, time nor numeral deſtinction thereof, but æternitie without meaſure, Apoc. 10. 6. And therefore be ſure this preſent text here, is the progreſſe and large deduction of that looſing of Sathan, which was but ſummarly touched, and forewarned in the end of the third verſe, and ſo this looſing is all one with that looſing.

(*m*) This text doth confirme our former aſſertion, whereby wee affirme Sathans bondage theſe thouſande yeares, to be onely from raiſing of vniverſall tyrannie and warres, for proofe now whereof when here he is looſed, he raiſed now vniverſall warres, by inanimating of Gods publike enemie *Magog*, with his Princes of the *Orient*, againſt Gods latent enemy, and Antichriſt *Gog*, with his whole Princes of the *Occident*. and ſo came it to paſſe that very laſt yeare of theſe thouſand, euen the yeare of God 1300. that Pope Boniface the eight chalenged, to himſelfe in his triumphant Iubilie, the double Monarchie, both ſpirituall and temporall ouer the whole worlde. And contrarilie, that ſame yeare *Ottoman* the greate, was crowned the firſt Emperour of the *Mahometans*: and ſo from thence foorth betwixt theſe, and their ſucceſſours, there followed out continuall and vniverſall warres of the whole *Orient*, againſt the whole *Occident*, by armies of innumerable people.

(*n*) That *Gog* is the *Romane* and Papiſtick Empire, and *Magog* the *Mahometicke* Empire, read and conſider the 32. propoſition.

(*o*) The *Mahometicke* horſemen only of this armie, being (Apoc. 9. 16.) reckened to two hundreth thouſand thouſand horſemé, no maruel thogh here both the Armies, *Mahometicke* & *Papiſtick*, yea both horſemen and footmen thereof be more comparable to the ſea ſand than to any definite number: further concerning this matter, read Apoc. 9. 16. and note (*b*) thereof.

[*p*] Conſider the progreſſe of *Ottomans* warres, and his ſucceſ-

ſors

ſors,Emperours of *Mahometanes*, & ye ſhall find the greateſt part of all their battels,both inteſtine, & alſo againſt the Popes forces, to haue bene fought among Chriſtians,and Gods holy Citizens. For *Ottoman* fought, and did win *Bithynia*, & much of the coaſte ſide at *Pontus Euxinus*,in the countrey of *Aſia minor*,where theſe ſeven Churches lay,that S.Iohn writeth to. Then *Ottomans* ſonne *Orchanes* fought amongſt the *Grecians*, and in divers Chriſtian parts of Europe, & conquered *Pruſia*. Then *Amurathes* their thirde Emperour,made great conqueſt in Europe about *Conſtantinople*, & fought many battels there-about: and ſo foorth,with their ſucceſſours, who never reſted , making all their battels among the Chriſtians in *Aſia minor*,*Bulgaria*,*Walachia*,*Servia*,*Boſna*, *Croatia*,*Illyria*,*Hungaria*,*Epirus*,*Peloponneſus*, and at length, in *Spaine* and *Italie*,with marveilous ſucceſſe,in ſo much that *Mahomet*, their ninth Emperour ſubverted the two Chriſtian Empires of *Conſtantinople* and *Teapezunda* , and wanne twelue Chriſtian kingdomes,with two hundreth Chriſtian Cities,beſide divers Ilandes,as ye ſhal finde *lib.* 2. *Romanorum Principum Ioan. Baptiſta Egnatij*,and in other hiſtories.

[q] Of this diſſolution of the heaven, the earth,and all the elements,read 2. Pet.3.10. & next chapter hereof: So that by the Scriptures, apparantly heauen and earth ſhall be one habitacle of Gods Saints and holy ſervants.

(r) The booke of life and predeſtinate ſalvation,is effectuallie regiſtred with God in his mercie, whereof,although by faith the Spirit of God giveth our Spirit a feeling,yet the ſame is not effectuallie regiſtred in our conſcience, I meane,our conſcience beareth no teſtimonie that we haue any merite of life in vs. But the other bookes of Gods iuſt iudgement, are indeed effectually regiſtred in our conſcience,which beareth the feareful record of all our iniquities,whereby the conſciences of the wicked do teſtifie their owne damnation. Wiſd.17.10.11. while as contrarilie, the regiſter book of Gods mercy exeemeth the godly from their deſerved damnation , and promoteth them freelie to life everlaſting.

[ſ] By workes here are we iudged and iuſtified,& not by faith onely, as alſo *Iames* 2.24. teſtifieth, meaning hereby that of liuelie faith , and of the good works that followeth thereupon man is iuſtified,& not of that dead faith, that is by it ſelfe alone,with

out any good workes: otherwiſe were the words of *Paul*, (Rom. 3.28.) expreſſe contrarie to this text, and to *Iames*, for ſaith *Paul*, *We are iuſtified by faith, without the workes of the Law*, that is to ſay, not without good works whatſoeuer, but meaning, that wee are iuſtified by liuely faith, with ſuch ſmall good works, as our weake nature will ſuffer that faith to produce, although it be without the preciſe workes that the Law requireth: and for confirmation of this interpretation, and vnion of theſe texts, ye ſhall finde both *Iames* and *Paul* agree in divers places, that faith without workes is a dead faith, and ſerueth nothing to juſtification. And againe, they agree both, that all workes (how good ſoeuer they ſeeme) that proceed not from faith, are euill. And ſo it is no difference to ſay with Saint *Paul*. We are juſtified by fruitfull faith, or faith that produceth good workes, although not the workes that the Law requireth, or to ſay with *Iames*, and here with Saint *Iohn*, we are iuſtified by faithfull workes, ſeeing a working faith, and faithfull workes are inſeparable, and none can haue the one without the other. So for concluſion, theſe workes by the which heere wee are iudged, are to be eſteemed good or euill, not in themſelues, or in ſo farre as they ſatisfie the Law [for ſo were all workes euil and imperfect] but in ſo farre foorth, as they haue, or want faith adioyned with them, they are accounted good or euil onlie.

[r] To caſt death or hel, or ſuch vnliuelie things, into this eternall fire, cannot be meaned here: But for as much as death and hell, by Sathans procurement is brought vpon mankind, and ſo Sathan is authour thereof: Therefore *metonymicè*, death and hell, are taken for the deuill and al damned ſpirits. The like is mentioned in divers places of the Scripture, as in Eſa. 28.15.18. whereby their league and bond made with death and hell, is doubtleſſlie meant, the giuing of themſelues ouer vnto the Deuill, and all iniquitie, and in Eſay 38.18. where, in ſaying, that hell and death ſhall not praiſe God, is meant, that the deuill and damned ſpirits ſhall not praiſe God: and ſo in Oſea, 13.14. *O death, I will bee thy death, and O hell, I will be thy deſtruction*, What els is this, than the victorie of Chriſt ouer death and hell, by treading down the head of Sathan, & caſting him into the eternal torment of death and hell, who hath beene the entiſer and onely author of death and hell. So then here [verſe 13.] the Deuil and his inſtruments,

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vnder the tearmes of death and hell, doth exhibite to judgmen t al thoſe whom he hath deſtroyed by his tentations, as the world is ſaid before (vnder the tearmes of ſea) to haue exhibited al that haue died by it, including betwixt them all that euer died, for all men either die by corporall griefe of body, or ſpirituall grief of mind. So then here (verſe 14.) this death and hell, that are eternally caſt into the lake of fire, can be no other than the deuil & damned ſpirits, who entiſed man to death and hell, and therefore are caſten into that eternall and vnquencheable fire of *Gehenna*, agreeing with verſe 10. preceeding.

CHAP. XXI. THE ARGVMENT.

The divine Prophet Saint Iohn, hitherto from the firſt to the laſt comming of Chriſt, prophecying the mutabilities of this world, wherein the Chriſtian Church hath neuer had earthly reſt: now in this Chapter, and beginning of the next, concludeth, and endeth all theſe their definit and temporal miſeries, by aſſuring them of infinite and eternall ioy & reſt, in that new world, and heauenly habitation, which here he deſcribeth, not as it is, for that no eye hath ſeene, nor eare hath heard, nor heart can conſider the ioyes thereof. (1. Cor. 2. 9.) but after a certain metaphoricall compariſon, moſt proper for our ſenſes and capacitie, is that heauenly habitation deſcribed. So that vnder the literall glory thereof, obiected here to our capacitie, and worldly ſenſes, is not only meaned an infinit & endles glory, exceeding all humane capacitie and iudgement, but alſo by the ſymmetries thereof, diverſe myſteries of the God-hood, and grounds of religion are typicallie expreſſed.

The

The text.

AND I saw a new heauen, & a new earth, for the first heauen, and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie, new Ierusalem come downe from God out of heauen, prepared as a bride, trimmed for her husband.

3 And I heard a great voice out of heauē, saying, Behold, the tabernacle of God is with men, and he wil dwell with them, and they shall be his people, and God himselfe shall bee their God with them.

4 And God shal wipe away all teares from their eies: & there shal be no more death, neither sorrow, neither crying, neither shal there be any more pain, for the first things are passed.

Paraphrastical exposition.

THen I foresaw that the heauens and the earth should be (a) renewed to their vttermost perfection: for this imperfect estate of the heauens & the earth that now is, shall dissolue and melt away, and there shall be no sea, or (b) raging inundations of worldly troubles.

2 And I *Iohn*, foresaw and behelde that (c) spirituall *Ierusalem* (euen our eternall felicitie, and glory in Gods Maiestie) vouchsaued, and (d) sent downe of God, from the highest heauens, prepared to decore and attire true Christians with, for their (e) spouse Christ Iesus.

3 And I heard the mightie voyce of God his eternal decree from heauen saying, Behold, from hence-foorth the Tabernacle and dwelling of God, shall be with men, and by (f) Christ shall hee dwell in them, and they in him, & they shall be his people, and God himselfe dwelling with them, shall be their God for euer.

4 And he shall put an (g) end now to all their miseries, and they shall bee no more subiect to death, nor to sorrow, nor to mourning, nor to any manner of paine, for all such carnal passions of this our former worlde shall bee abolished.

5 And (h) God who sitteth in ful authoritie among them, hath promised, saying, Behold (saith he) I shall now renewe and make perfect all these imperfections, and he (i) commanded me to write, and assure all men, that these words are faithfull and true.

6 And he saide vnto me, now are all (k) things done and perfected: I am the first and the last, euen the first before all beginning, and the last after all ending: to him that hath thirsted and zealed after trueth & justice, wil I now freely of my mercie, giue to drinke and receiue of my liuely fountaine, euerlasting life.

7 He that hath ouercome his earthly tentations, shall in this heauenlie world possesse, and inherite all joyfull things: and I will be his God and Father, and he shall be (l) adopted one of my sonnes.

8 But contrarily, the fearefull doubter, and the vnbeleeuer, and the execrable and abominable liuers, cruell murtherers, filthy whoremongers, execrable sorcerers, abominable Idolaters, & all teachers, and authorisers of lies, shall haue their part & portion, in that endles depth of hell, which burneth eternally with vnquencheable fire, and bitter torment, which is the euerlasting (m) death of the soule.

5 And he that sate vpon the throne, said, Behold, I make all thinges new, and hee said vnto me, Write, for these things are faithful and true.

6 And he said vnto me, It is done, I am Alpha and Omega, the beginning and the end, I will giue to him that is a thirst, of the well of the water of life freely.

7 He that ouercommeth shall inherite all things, and I wil be his God, and he shal be my Sonne.

8 But the fearful and vnbeleeuing, and the abominable, & murtherers, & whoremongers, and sorcerers, & idolaters, & al liars shal haue their part in the lake, which burneth with fire & brimstone, which is the second death.

9 An

9 And there came vnto me, one of the seuen Angels, which had the seuen vials, full of the seuen last plagues, and talked with me, saying Come: I wil shew thee the bride, the Lambes wife.

9 And there came vnto mee, the (n) last of the seuen Angels, which had power to execute the seuen last plagues and he talked with me, saying, Come, and I wil let thee see the spiritual estate of the glorified Church, who is the true Spouse and Bride of the immaculate Lambe, Christ Iesus.

10 And hee caried me away in the spirit, to a great & hie mountaine, and hee shewed me the great citie, holy Ierusalem, descending out of heauen, from God.

10 And hee rauished me away in the Spirit, to a great and hie contemplation, wherein, hee let me to vnderstand that eternall felicitie in GOD, and (o) holy habitation, which from the highest heauens, God had appointed to bestow and send downe vnto his elect, and holy Church.

11 Hauing the glorie of God, & her shining was like vnto a stone, most precious, as a Iasper stone, cleare as crystall.

11 And that happie habitacle, was decored with the glory of God, and the shining beautie thereof exceeded all precious stones, euer flouri shing in all felicitie, and waxing greene as Iasper, but pure, and cleare, from all spots of vncleanesse, as shining Crystall.

12 And had a great wall and hie, and had twelue gates, and at the gates twelue Angels, & the names written, which are the twelue tribes of the children of Israell.

12 And it was stronglie environed about, with the true and invincible (p) Apostolical doctrin, and forenent each of the twelue tribes, euen forenent euerie elect people & nation, there was set an open and patent gate, and ready accesse, whereat Gods Angels, (q) Apostles, and Ministers, called, & conducted seuerallie by name, euerie

(r) tribe, kinred, and nation of Christ his spiritual Israelites to enter.

13 Toward the holie elect people of the *Orient*, was the (s) knowledge of the Trinitie set patet as a threfold entrie to this felicitie. To the elect people of the *North* was the same knowledg of Gods trinitie a threfold entrie to felicitie the elect people of the *South* also entred in by the same Trinitie. And finallie, the elect people of the *West*, and all the airthes of the worlde had no other entrie to felicitie, but by the knowledge and profession of this Trinitie.

14 And that strong bulwarke and (t) wall of Gods trueth and true doctrine, wherewith that holy habitation, was defended and environed was euen that selfe same doctrine, whereof the strong foundations were laide before in this worlde, twelue folde by Christ Iesus his twelue Apostles, euery one by name in their seuerall calling.

15 And the Angell who reuealed these thinges to me, represented by the (u) symbole of a golden met-wand, that he was to mette and expone by measures, the figuratiue symmetrie of that holie habitation, of the entries thereof, and of the walles enuironing the same.

16 And this our heauenlie habitation and eternall felicitie in God,

15 On the Easte part there wer three gates and on the North side three gates, on the South side three gates, and on the West side three gates.

14 And the wal of the citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

15 And he that talked with me, had a golden reede to measure the citie withal and the gates thereof, and the wall thereof.

16 And the citie lay foure square, and the

length

length is as large as the bredth of it, and he meſured the citie with the reede, twelue thouſand furlongs, and the length and the bredth, and the height of it are equall.

was (x) ſquared and foure-foldlie deſcribed by the foure Evangeliſtes: and the indwellers are to enioy a like felicitie in the Father as in the Sonne, and the Angell by the ſymbole of metting repreſented vnto mee the infinite roome and ſufficient dwelling places that were therein, (y) even that there were twelue thouſande times 12000 ſtadges, repeated or multiplied twelue thouſande times, anſwering to the infinite number of Gentiles and to the twelue thouſande of euerie tribe of *Iſraell*, mentioned Apoc. 7. all theſe ſhall participate (z) ſo much felicitie in the Father, as they doe in the Sonne, and alike in the Son, as they doe in the holy Spirite,

17 And he meaſured the wal thereof, a hundreth fourtie and foure cubites by the meaſure of man, that is, of the Angel.

17 And the Angel by the figure of metting repreſented to me, that, that ſtrong bulwarke and wall of the Apoſtolicke doctrin, raiſed vp twelue courſes high by theſe twelue Apoſtles, is now as it were raiſed vp (aa) twelue times ſo high, euen 144. courſes vp, ſpeaking theſe things after the manner and compariſon of men which are meaned in a ſpirituall and Angelicall meaning.

18 And the building of the wall of it, was of Iaſper, and

18 And the building of this fortreſſe and wall of the Apoſtolik doctrin, was firme, pure & bright, euer flouriſhing & waxing green as the *Iaſper* & the happie

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habitation of Saintes within the same, was more glorious than goulde, and more glistering and pure than the cleare glasse.

19 And the foundations of that strong walle of this holie habitacle, was decored with the Prophets, Martyrs, Professours, Preachers, interpreters, and other precious people of the primitiue Church which as (*bb*) precious stones, God hath gathered out of al countries, by his twelue Apostles, to found this eternall Sanctuarie with: for of these 12. Apostles some one from the *Indies* gathered in al these green *Iaspers*, who abod euer green and vnwithered from the true faith, to found with these the first foundation of this heauenly habitacle: Another Apostle to make the second course of this foundation, brogt in those cœlesticall *Saphires*, who, indued with heauenly hewes and qualities respected no earthly shewes, The third Apostle for the third course of this foundation, gathered in from among the *Ægyptians*, the victorious and fiery *Chalcedonies*, euen the zealous Professours and victorious Teachers of trueth: some fourth Apostle, to builde the fourth foundation, euen from the *Scythians* and *Bactrians*, brought in the greene and glancing *Smaragdes*, euen the flourishing, vnwithered, and syncere Christians of those countries.

20 For the fift course of this foundation, some Apostles gathered in from among the

the citie was pure golde, like vnto cleare glasse.

19 And the foundationes of the wall of the citie were garnished with all manner of precious stones, the first foundation was Iasper, the second of Saphir, the thirde of a Chalcedonie, the fourth of a Smaragde.

20 The fift of a Sardonyx:

th

the. sixt of a Sardius, the seuenth of a Chrysolit: the eight of a Beryl: the ninth of a Topaze, the tenth of a Chrysoprasius, the eleuenth of a Iacinct, the twelfth an Amethyst.

Arabians, their meeke lowelie and chaste people, comparable to the simple and chaste nature of the *Sardonyx*. The sixte Apostle gathered in these mollified people in whose soft heartes are ingrauen the seales of saluation, euen the continual memorie of Christs passion, represented by the bloodie and fleshly colour of the *Sardius*: The seuenth Apostle, for the seuenth ground and foundation, the wise and constant *Chrysolites:* The eight Apostle for his course and foundation, gathered in al diligent Christians and peacemakers comparable to the Pretious *Beryll*. the ninth Apostle to found his course with, gathered in the patient people, and restrayners of their affections, represented by the nature of the *Topaze*. The tenth Apostle, broght into the tenth course of this foundation, the golden greene *Chrysoprasius*, euen those Christians, that renouncing auarice, glorie in that golden treasure of heauen, that neuer withereth nor decayeth. The eleuenth Apostle to found his eleuenth course with, gathered in the golden purple and princelie *Hyacinthes*, euen those magnificent and princely Professors, who being richly decored with spirituall benefites, ouercame all tentations: Finallie, for the twelfth course, and to compleate the foundation of this holie worke, the twelfth Apostle brought in, euen from *Armenia*, the pure and temperate *Amethystes*, to wit, those Christians, who detesting gluttonie & drunkennes, are indued

with

with ſobrietie and temperance.

21 And theſe twelue Apoſtles, teachers of the way of life, ſtood as precious pearles, decoring theſe entries, euen euerie Apoſtle, was in euery entrie of that heauenlie habitacle, as a precious pearle, & the (cc) patent paſſages or ſtreets of that glorious habitacle, are more glorious than the pure gold, and more bright than the ſhining of glaſſe.

22 And there was no diſtinct Temple, in that heauenlie habitacle, for vniverſally, and ouer it all, the (dd) Majeſtie of the Almighty God, & of Chriſt Ieſus, is in ſtead of their Temple.

23 So that therefore, this holy habitation needeth no light of (ee) ſpiritual Teachers, nor ſeculare lawes, for the glory of God ſhineth in it, and Chriſt Ieſus is their lanterne of light.

24 And the elect people & nations, ſhal enioy the ful fruition of that light, and all that were kinges of the earth, ſhall aboue all worldlie pompe, (ff) glorifie that glory.

25 In all this eternall day time, ſhall neuer the elect be barred out from this felicity, & there ſhal be no obſcurity of (gg) night, or darknes of errours there.

26 And the only glory and felicitie of all the elect nations, ſhall be eſtabliſhed in it.

27 Into this glorious habitation,

21 And the twelue gates, were twelue pearles, and euery gate is of one pearle, & the ſtreet of the city is pure gold, as ſhining glaſſe.

22 And I ſaw no Temple therin: for the Lord God Almightie, and the Lamb are the Temple of it.

23 And the citie hath no neede of the Sunne, neither of the Moone to ſhine in it, for the glory of God did light it, and the Lamb is the light of it

24 And the people which are ſaued, ſhall walk in the light of it, and the kings of the earth ſhall bring their glory & honor vnto it.

25 And the gates of it ſhall not bee ſhut by day: for there ſhall bee no night there.

26 And the glory & honor of the Gentiles, ſhal be brought vnto it.

27 And there ſhal enter into it, none vn-

cleane thing, neither Whatsoeuer worketh abomination, or lies: but they which are written in the Lambs booke of life.

shall no wicked or filthy creature haue entresse, neither any abominable sinners, or deceitfull lyers, but onely they which are predestinat to saluation, and registred in the booke of life of our Sauiour Christ Iesus.

Notes, Reasons, and Amplifications.

[a] This renewing of the heauen and earth, is without al doubt, literally meant: for seeing this is the time of eternall rest, al heauenly motions, and earthly vicissitudes must haue an end: yea, seeing the motions of the Spheares, Planets, and starres, were made for distinctiō of times, Gen. 1. 14. also forth from this day shall be no time, Apo. 10. 6. Therefore shall their estate without all question, be renewed: yea, and the estate of euery creature, for saith *Paul*, Rom. 8. 21. 22. *The Creature also shal bee deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God: for we know that euery Creature groneth with vs also, and trauaileth in paine together, vnto that present.* Of this renouation, read 2. Pet. 3. 10. and Esay 65. 17. and Esay 66. 22. and Apoc. 20. 11. and note 4. thereof.

[b] Because this destruction of the world shall be with fire, (as testifieth 2. Pet. 3. 10.) It may be that the Sea shal be vtterly dried vp, & so the *Sea* here to be literally taken: but alwayes, in the figuratiue sense, we are sure that all tumultuous troubles, shall cease at that day for euer, and that the *Sea* doth signifie tumults, and tumultuous people, is said in our note *a*, Apoc. 13.

[c] This *Ierusalem*, called new *Ierusalē*, & the spouse of the Lamb must therefore be the renewed Church, euen both the glorified Church, and the felicitie thereof: for that to both the glorified Church who are the inhabitants, and to that felicitie, in which they dwel, doth the whole subsequent proprieties of this Ierusalem agree: euen as the name of a citie is not onely taken for the towne, but also *metonymicè*, for the inhabitants thereof.

[d] For

(d) For that God is the ſupream height, all that proceedeth frō him, is ſaid to deſcend, and ſo this deſcending of ſpirituall Ieruſalem, is not meant locally, but figuratiuely, that both the godlie their ſelues, and their eternall felicitie haue their originall, and flowing from the Maieſtie of God, and ſo deſcende from him.

(e) Seing by the Apoc. 12. 1. and note a, thereof, and by our 22. propoſition, the Church militant, is Chriſts ſpouſe, farre rather is ſhe now his ſpouſe, when ſhe is become triumphant: yea, before was ſhee in a part divorceable for her offences, but now, for her confirmed puritie, and eſtabliſhed chaſtitie, al wholly indivorceable.

(f) For this end hath Chriſt taken on him our nature, & is become *Emmanuel* (Eſay 7. 14.) that is to ſay, God with vs, that we might now bee with God, and ſo by this text, God ſhall be with man, and man ſhal be with God, in this holy habitation and eternall felicitie.

(g) This end of all miſeries, yeeldeth comfortable occaſion to all Gods ſeruants, to endure patiently, temporall and definite troubles, knowing hereby, that now ſhall follow the rewarde of infinit and eternall felicitie.

(h) Here ſaith the text, *he who ſate in the throne, ſpake*, to wit, that ſame Deitie, and divine eſſence. But for aſmuch, as both the perſon of the Father, and alſo of the Sonne, are meaned to ſit in this throne, in the next chapter, verſe 1. 3. therefore it is to be reaſoned whether this be the perſon of the Father, or of the Sonne, that here ſpeaketh to S. *Iohn*. Concerning this wee ſay, that although it was the perſon of Chriſt, who ſitting in this throne, lately in the end of the former chapter, iudgeth the world, as both our beleefe, and Apoc. 14. 14. do teſtifie, yet here is there a tranſlation made of perſons, and it is the Father that now ſpeaketh. For not onely now hath that iudgement ſeat (attributed in the Scriptures to Chriſt) taken full effect, but alſo Chriſt hitherto hauing perfected his functions of incarnation, teaching redemption, mediation, and of damning, & throwing down the wicked, doeth now deliuer vp the kingdome vnto God the Father, that he may be all in all, as teſtifieth *Paul* 1. Cor. 15. 24. 25. 28. And againe on the other part, now are here introduced the offices, and functions of God the Father, and Creator, in newe creating and

renew-

renewing the worlde. So that here the functions of the Sonne ending, and the functions of the Father of newe againe beginning, this muſt needes be the Father, that here ſheweth, that he is to renew the world, ſeeing that is his function and office. And to confound the perſons, or yet their offices, is contrary to the godly Symbole of *Athanaſius*, ſaying, *neque confundentes perſonas, neque Subſtantiam ſeparantes*, as who would ſay, the holie ſpirite had redeemed vs, or that Chriſt either firſt created, or now at laſt reneweth the world ſimply & altogether in his own perſon: Indeed Chriſt is meant with the Father, and the Father by Chriſt (but not Chriſt ſimplie) to creat the world, Heb. 1.2.9. conferred with *Pſal.*102.26.& Col.1.16. & the firſt article of our beleefe and ſo this muſt not be the perſon of Chriſt, but of the Father that ſpeaketh this & for more proofe that this is the father, he calleth vs afterward, verſ. 7. his ſonnes, whereas Chriſt calleth vs not ſo, yea not *ſeruantes*, but *friendes*, Ioh 15. 15. for both Chriſt and we are called Sonnes to God the Father, hee naturall, and we adopted.

[*e*] It is ſaid by *Paul*(2. Cor.11.14.)that Sathan may take the ſimilitude, of an Angell of light, but that he may profeſſe himſelfe God, by taking his ſimilitude, we read not, neither poſsiblie dare he, leaſt ſo the moſt godlie Prophets(meaning nothing but godlines)ſhould be abuſed & worſhip Sathan. Then followeth, that this being verily God, that here apeareth, & teſtifieth, the words of this book to be true and faithfull, there can therefore bee no doubt of the authoritie thereof. But if any will ſay, that though Sathã dare not faine the ſimilitude of God, yet durſt *Cerinthus* or other hereticks, *Chiliaſts*, fain Gods viſions. In contratrie of that conceiued ſuſpition, the heauenly ſtile, the preciſe performance, the harmonie with other Scriptures, the infallible notes, names, numbers, & dates of times confirme the veritie of this book, and divine certaintie thereof. The ſame veritie hereof, that here is approoued by God, was before intimate by the Angel Apoc.19.9. note *e*, and is hereafter repeated. Apoc. 22. 6.

[*f*] This is the ſame thing that is meant, by the latter ſound of the ſeuenth trumpet. Ap.11.15.and out powring of the ſeuenth Vial. Apoc.16.17. and theſe are the performances of the Angels oath and vow made in Daniell. 12.7. and Reuel, 10. 6. of which our 14. propoſition reckeneth the dates.

(l) That this is God the Father that saith this, is said at length, note *h*, preceeding.

[m] The first death being the bodily death, the second death, must be the eternall death of soule and body, as is said, Apoc. 20, note *i*, and Apoc. 2. note *k*.

[n] This one of these seuen Angels, both here, and Reuel. 17. 1. mentioned, appeares to be the last of these seuen Angels, for such reasones as are contained there, Reuel. 17. note *a*, thereof.

[o] What this *Hierusalem* and descending thereof meaneth, read the former notes hereof *c*, and *d*.

(p) The Apostolical doctrin, being indeed a strong wall against all errors, is therefore iustlie here meant by this wall, which hereafter verse 27. debarreth out all vncleane and abominable creatures and lyers: Further, that bold and constant Preachers and their doctrine, is called a brasen wall: reade Ieremie 1. 18. And for the more euident token, that this wall can meane no other thing nor the Apostolike doctrine, the same hath twelue foundations, which are intituled by the names of the twelue Apostles: ver. 14. and 19. following: and so it being a solide wal to debarre out the wicked, hath not the lesse threefold ports in it, by the knowledge of the Trinitie to receiue in the elect at all quarters as followeth verse. 12. and note *f*, hereof pointing out so by number, names & circumstances, that it doth meane the Apostolicke doctrine.

(q) Seeing ministers and Pastors euen before their glorification are called angels, as is shewed. Reuel. 1. note *x*, therof: how much more then may the twelue, Apostles now after their glorificatiō be meant by these Angels, the number of twelue, and other circumstances following so well agreeing.

(r) Vnder the number of twelue tribes of Israel, (beause they sometime were the only peculiar people of God,) are now figuratiuely included the whole elect tribes of al the people and nations of the world, who now also are become Gods people. So that as testifieth *Paul*, Gal. 3. 7. all the faithfull are the sonnes of Abraham, and consequently, all the faithfull are accounted the twelue tribes, in these figuratiue and propheticall speeches.

[s] This description of this spiritual *Hierusalem*, & heauenly habitation, by three portes in each of the foure airthes, making in the whole, twelue, hath in it a perfect harmonie & representation of our absolut & eternal felicitie, wherof the entries & ports

is the knowledge of the Trinitie, written & testified by the foure Evangelistes, and patently preached, made open, and dispersed through all the world, by the twelue Apostles.

(t) What this wall is, reade before in the note p, preceeding,

(u) Nothing is more common amongst the Prophets, & in propheticall visions, than to represent their figuratiue matters by an outward and eternall action, as is to be seene in *Ieremies* yokes. chap. 27. and 28. and *Ezechieles* gesture, cap. 4. and cap. 5. and in the Angels metting, *Exech.* 40. 3, and diuers other places. And this is done for our weake capacitie, which imprinteth no verbal document so deeplie in minde as we doe an actuall gesture: So here the Angell by this externall gesture of metting, willeth vs deepely to imprint in minde, all the subsequent symmetrie of this holie habitacle, as containing in it an holie harmonie, with the chiefe grounds of Christian trueth.

(x) Proceeding here further to the descriptiō of that eternal felicitie, in which we are to dwel for euer: for our capacitie, the spirite of God setteth downe the same in such forme and shape, as most liuelie pointeth out the Doctrine of the Godhood, and teachers thereof in this world, by whome this heauenly felicity hath bene squared and founded in vs in this life, that afterwarde wee might be citizens in the ioyfull habitacle of euerlasting life. Now therfore saith he here, this citie is set in square or four cornered: meaning no doubt, hereby, that this our heauenly habitacle and eternal felicitie, wherein now we are to dwel and the whole doctrine pertinent therevnto, was squared and four-foldly described by the foure Evangels of *Matthew*, *Marke*, *Luke*, & *Iohn*: for where before, note p, the twelue Apostles by their short and present doctrine, are made the first layers of the twelue foundations of this work, doth it not verie harmonically agree, that the 4. Evangelists by their long lasting and written testimonies, haue builded out the squares and four corners of that work, to the finall perfection thereof. If this were not the cause, why this raised square, & *Cubique* figure wer ratherest here of al other figurs chosen: then had either the Spirit of God chosen the round figure, as of all solide bodies the most perfect figure: or then had he chosen the *Pyramid Triangulare*, which is the most simple, firme, and constant figure: but these partlie not agreeing with the conuenient forme of a citie, and partlie, not bearing the symbole of the vnite

and

and æquall Trinitie and of the foure Enangeliſtes, and other ſymmetries needful are therefore here refuſed, and the raiſed ſquare or *Cubique* figure choſen.

(y) The whole elect Iſraelites being reckened to a hundreth fourtie foure thouſande to wit twelue thouſande, of euerie Tribe, and the elect Gentiles to be innumerable, [Apoc. 7. 4. 9. note *f*, thereof, and Apoc. 14. 1. notes *a*, and *b*, thereof.) here ſetteth he down a citie almoſt of infinite roome, to containe them into, according to Chriſte his ſaying, Ioh. 14. 2. *In domo Patris mei manſiones ſunt multæ. In my Fathers houſe are manie dwelling places*, for the length of this Citie being twelue thouſand ſtadges, the breadth twelue thouſande ſtadges, and the height twelue thouſande ſtadges, as here the texte meaneth, the whole citie muſt containe twelue thouſande times twelue thouſande ſtadges, multiplied by twelue thouſande which is, 1728000000000. Cubique ſtadges: where as one cubique ſtadge, [that is a ſtadge in length and a ſtadge in breadth, and a ſtadge in height] were ſufficient to hold one whole region of people. Hereby then is meaned, that this heauenly habitacle and eternall fœlicitie is infinite, and aboundantlie capable of all the elect number. Of the preciſenes of numbers in ſuch like accomptes, we haue ſaid ynough Apoc. 7 note *f*, and Apoc. 14. notes *a*, and *b*, thereof and other places. And as for this number in particular it hath his originall from twelue for the twelue, Apoſtles, and then from a thouſand anſwering to the ſubdiſciples of euery Apoſtle: and then againe, theſe are multiplied cubiquelie to repreſent the greate increaſe of Gods ſeruants to the worlds ende and conſequently, of the agreable manſions, prouided in heauen for them.

z. Seeing the whole body of this citie repreſenteth moſt properly that whole felicitie, that we are eternallie to enioy in the whole vnite Godhead, the three ſeueral dimenſions of longitude latitude and altitud of that citie muſt repreſent theſe ſeuerall meaſures and portions of ioy, which we haue in the Father, in the Sonne, and in the holie Spirite, and conſequentlie, the being of the longitude, of the latitude and of the altitude of that holy habitation all equal by this text doth repreſent that portion of ioy that we haue in the Father, that portiõ of ioy that we haue in the Sonne, and that felicitie that we enioy in the holie Spirite to be

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equall and alike. So that although euery one of vs inioy not alike felicitie with other, yet, as God in his three persons is equall, and alike in him selfe, so of all his three persons giueth he alike presence and fruition: The father shal not be absented from vs more then the Sonne, nor the Sonne no more than the holie Ghost: we shall see all three in one, we shall worshippe all three in one, and finallie of all the three persons of that vnite Godhood shall we haue ful ioy, comfort and fruition, and that alike of the one as of the other, even as the persons are alike in Godhood, and one in substance.

(*tuxyz*) Of all these texts and former notes thereof is gathered the marueilous harmonie and accord in all pointes, betwixt God and this his holie *Hierusalem*, For God who created man according to his own image, here also describeth his glorified churches symmetrie to his owne similitude. God is one, so here by one onlie spirituall *Hierusalem*, he representeth his Church. There be three equal persons of the Deitie, Father, Sonne, & holie Ghost, so be there here of this *Hierusalem* three equal dimensions of longitude, latitude, and altitude: None of the three persons of the Deitie is separable from other, so none of these three dimensions of a citie, or of any solide bodie, can be separable one frō another, for then should it become a superfice, and no solide bodie. The three persons of the Deitie and their functions, cannot be confounded: so are not these three dimensions confounded, for the length is not the breadth, nor the breadth is not the height: Like as in *Athanasius* Creede, the person of the Father, is not the person of the Sonne. Neither is the person of the Son the person of the holy Ghost, and yet the Father, Sonne, & holy Ghost, are one onely God: as here the length, bredth, & height, maketh one only Citie. Further, the doctrine of the deitie is witnessed and fourfoldlie set down by the foure Euangelists: So here is this *Hierusalem* set downe in quadrat, or foursquare. Twelue Apostles dispersed in all airths, hath founded this doctrine, & there by enter we to the knowledge of God: So on twelue foundations standeth this *Ierusalem*, and twelue entries there be thereunto in seuerall airthes. Finally, the Deitie is vniuersall, infinite, and infinitely extended over all his workes. So in this *Hierusalem*, is there infinite felicitie, and aboundant roome for stowing of all her inhabitants.

[aa] The Apostolike doctrine, amongst these of the Church militant, being by worldly impediments holde low, is now amongst these of the triumphant Church, raised to the full and perfect height, signified here by the full increase of 12. multiplied by 12. quadratly making 144. courses of height.

[bb] Of all that hereafter followeth, & is spoken of these precious stones, wherewith are founded the 12. foundations of this strong wall of the Apostical doctrin, this one thing is the summe & summar meaning, that as a diligent master of worke, will send his quarriors, masons, and builders in all parts, to search, dresse, forme, & hew stones proper and meet for their building, & glorious for the decorement thereof. So hath our God in this world sent his holy Apostles, through *Iude*, through *Arabie*, through *Egypt*, through *Armenie*, and throughout all the countries of the world, to gather in, teach, & instruct these holy & precious people, some Prophets, some Martyrs, some teachers, some interpreters, some having one gift and vertue, & some another, of whom God had decreed to build vp this holy and eternall habitacle, & first to lay by them the twelue foundations of the Apostolical & militant Church in this world, which thereafter in the world to come, euen in this triumphant Church, & holy *Ierusalem*, should shine eternally, and vtter al their glistring vertues: as saith Dan. 12.3. *Qui autem docti fuerint, fulgebunt sicut splendor firmamenti, & qui ad iustitiam erudiunt multos, quasi stellæ in perpetuas æternitates. And they that be wise, shal shine as the brightenes of the firmament, & they that turne many to righteousnes, shal shine as the starz, for euer & euer.* In the separat hewes, natures & qualities of these stones, in the Paraphrase, I haue followed the receiued opinion of writers, leaning alwayes more to this their summar effect and meaning.

[cc] By these streets & passages, is signified libertie (amongst other felicities) so that we haue no maner of thirlage, as tied or addicted to any one place: yea, go where we will, we goe alwayes in God, and our wayes and streets are beautifull and glorious, & importeth to vs full felicitie.

[dd] Of this temple, and how here, & in some other places, it meaneth, the Maiestie of God, we haue shewed in the discourse of our 20. Proposition.

[ee] How the Sun is taken for the spiritualitie, and the Moone or the temporalitie, read the note *h*, Apoc. 6.

(ff) This is no worldly glory, that they ſhall bring thither, for that heavenly habitacle, that hath no need of the glorious light of the Sunne, and Moone, verſe 23. hath farre leſs need of worldly glory. It is therefore hereby meant, that theſe, who were godly Princes in this world, ſhall lift vp all their felicitie, glorie, and eſtimation from the pleaſures of the world, and fixe the ſame wholly vpon that felicitie and glorie, which there they ſhall haue in God.

[gg] This night that ſhall not be found, there agreeth both literallie, and figuratiuely: for literallie there ſhall be no night after the latter day, ſeing diſtinctions of time, by night and day, & by ſommer and winter ſhall ceaſe, as is lately ſaide in the note a, hereof, and Apoc. 10. 6. Againe, figuratiuelie, there ſhall bee no obſcuritie of errours there, for that no vncleane thing, no lyar, nor abominable perſon abideth there, as hereafter, verſ 27. is teſtified, of no night to be here, read alſo Revel. 22. verſe 5.

CHAP. XXII. THE ARGVMENT.

The Spirit of God in the former Chapter, hauing deſcribed the glory of the glorified Church, vnder the compariſon and forme of a Citie, now proſecuteth out in this chapter, to declare how that citie and heauenly citizens thereof are furniſhed of ſuch ſpiritual and liuelie drinke, meat, and medicaments, as ſhall conſerue eternall life, felicitie and health, vſing here theſe earthly tearmes, for our capacitie, in expreſsing of heauenly matters. Thereafter followeth a concluſion of the proprieties of that glorie, & of this whole prophecie, with a confirmation, yet againe of the veritie hereof, ending finally with a threatning againſt all the wicked, and a terrible proteſtation againſt all the eikers and pairers of this book, and then contrarily commending the faithfull Churches to God.

Paraphraſticall expoſition.

AND the Angell let mee to vnderſtand, how (*a*)God the holy Spirit(flowing as a riuer,to ſatisfie al that thirſted after his ſpiritual gifts)proceedeth from the perſons of God the Father,and of God the Sonne, who ſate there in ſupreme authoritie.

2 And amidſt the wayes & paſſages of all that glorified congregation, and with theſe flowing waters and graces of the holy Ghoſt was alſo(*b*)Chriſt Ieſus conjunct,who is the author of our life and ſaluation: who continuallie, and euer recentlie yeelded, and exhibited the fruite and fruition of all his heauenly vertues, in number and meaſure ſufficient, to ſatisfie euery man, of the (*c*) twelue tribes of ſpirituall Iſraelites:to wit, ſuch as had obſerued and imbraced the doctrine of the (*c*) twelue Apoſtles: and the ſmalleſt benefites,and lighteſt vertues that floweth from Chriſt, ſerued ſome way to the comfort, joy, and continuall health of euery elect people, & nation.

3 And there ſhall bee no accurſed thing in that holie habitacle, for the throne, and eternall ſeate of God the (*d*)Father, and of Chriſt Ieſus his Son, ſhall be there, and all theſe his ſeruants ſhall now moſt perfectly ſerue him.

4 And they ſhall haue the full frui-

The text.

AND he ſhewed me a pure riuer of water of life, cleare as cryſtal, proceeding out of the throne of God,and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the riuer, was the tree of life, which bare twelue maner of fruits, and gaue fruit euery moneth, & the leaues of the tree ſerued *to heal the nations with.*

3 And there ſhall be no more curſe, but the throne of God, and of the Lambe ſhal bee in it,and his ſeruants ſhal ſerue him.

4 And

4 And they ſhall ſee his face, and his name ſhall bee in their foreheades.

5 And there ſhall be no night there, & they neede no candle, neither light of the ſunne, for the Lord God giueth them light & they ſhall raigne for euermore.

6 And he ſaid vnto me, Theſe wordes are faithfull and true: and the Lord God of the holy Prophets, ſent his Angel to ſhewe vnto his ſeruantes, the thinges which muſt ſhortly be fulfilled.

7 Behold, I come ſhortly bleſſed is he that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which ſawe and heard theſe things and when I had heard and ſeene I fell downe to worſhip before the feete of the Angell, which ſhewed me theſe things.

tion and enjoying of his face and preſence, and with conſtant (*e*)courage, and bold faces, ſhall they profeſſe his name.

5 And there ſhall bee no darkeneſſe there, neither of (*f*)night, nor of errours, and no neede ſhall they haue of temporall nor eccleſiaſtical teachings, for GOD himſelfe, in Trinitie and Vnitie, ſhall lighten them, and with him ſhall they raigne, for euermore.

6 And the Angel againe aſſured me, that theſe wordes were faithfull and true: for the Almightie God, Lord ouer all the holy Prophets, had ſent him who is his holy Angel, to ſhewe and publiſh vnto his ſeruants vpon earth theſe thinges, which muſt beginne ſhortly, and bee performed amongeſt them.

7 Beholde, it ſhall not bee (*g*)long (ſaith Chriſt) till my comming, in reſpect of my eternall abiding, happie ſhall he be, who obſerueth, and doeth according vnto the wordes written in this booke of Prophecie.

8 And I the writer hereof, am *Iohn*, the Apoſtle and Evangeliſt, who ſpiritually ſaw and heard all theſe things and when I had heard and ſeene the ſame, (*h*)I fel down proſtrat at the feet of the Angell, who ſhewed mee theſe things, to haue worſhipped him.

9 But he rebuked me, saying, Beware thou do it not, for I am but a seruant of Gods, as thou art, and as one of thy brethren, which are Prophets, and am one of them which obserue the wordes of God, contained in this booke, worship none but God onelie.

10 And hee commanded me not to (i) conceale, or vtterlie to seale vp the words of the prophecie, contained in this booke, for that the time of the performance thereof, commeth dayly on, and approcheth.

11 Now, he that doth wrong, (k) proceed (if he list) to doe wrong, and hee who is a filthie sinner proceed (if he listeth) in his filthie sinnes: and contrarily, let the righteous man continue in his righteousnesse, and the holy man in his holinesse.

12 For behold (saith God) I come shortly, and that not emptie, but bearing with me euery mans reward, to recompence them therewith, according to their faithfull (l) workes.

13 I am the first and the last, the beginning and the ending, euen the first before all beginning, and the last after all ending.

14 Blessed are they that (m) keepe the commandements of this their God, that they may obtaine a joyfull

9 But he saide vnto me, see thou doe it not: for I am thy fellow seruant, and of thy brethren the Prophets, & of them which keepe the words of this booke worship God.

10 And he said to me, Seale not the wordes, of the prophecie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: & he which is filthy, let him be filthy still; & he that is righteous, let him be righteous still: and he that is holy let him be holy still.

12 And behold I come shortly and my reward is with me, to giue euery man according as his worke shall be.

13 I am Alpha & Omega, the beginning & the ending, the first & the last.

14 Blessed are they, that doe his commandements, that their

right

right may bee in the tree of life, and may enter in through the gates into the Citie.

part and portion in Christ Iesus, the true Author of life: and that they by the true knoweledge of the Trinitie, according to the Apostolike doctrine, may enter to eternall felicitie.

15 For Without shall be *dogges and inchanters and whormongers and murtherers, and Idolaters, and whosoeuer loueth or maketh lyes.*

15 But forth of the same, shal be debarred all Apostatike (*n*) revolters to their filthinesse, as dogges to their vomit, & all inchanters, whoremongers, murtherers, and Idolaters, and finally, all that teacheth lyes, or loued and delighted therein.

16 I Iesus haue sent mine Angel, to testifie vnto you these thinges in the Churches: I am the roote and the generation of Dauid, and the bright morning starre.

16 I (saith the Lord Iesus) assure all men, that I haue sent my holy Angell, to testifie these things vnto you all my holy Churches, and Congregations. I am (in my Deitie) that [*o*] root and foundation, whereof *Dauid*, and all the faithfull hath sprung, and (in my humanitie) I am of that (*o*) posteritie, and of-spring that hath sprung of *Dauid*, and am that morning [*p*] starre, & Son of justice, whose bright Evangell lightened the whole world.

17 And the spirite and the bride say, Come, And let him that heareth, say come, and let him that is a thirste, come: and let whosoeuer wil, take of the water of life freelie.

17 And all godlie [*q*] Spirits, and Christs holy Church; and chast spouse, wished him to come, and ye that heare, pray for his comming, and let euery man that zealeth, and thirsteth after spirituall graces, approach, and come vnto him: For what faithfull man soeuer listeth to come, shall free-

lie, & in his mercy receiue of him, and drinke vp as water the aboundant graces of the holy Ghost, to life eternall.

18 Now therefore, I protest vnto euery man that heareth the wordes of this booke of prophecie, that if anie man shall pretend to adde any thing further vnto this book, God shall adde his torment, and bring vpon that man all the plagues that are contained in this booke.

19 And likewise, if any man shall mean to pare or diminish of the words of this holie propheticall booke. God shall vtterly take away all his portion and part, out of the register booke of eternal life, & out of this holy habitacle of eternall felicitie, and from enioying of these joyes and (r) benefits herein promised for the faithfull.

20 The Lord Iesus, who testifieth these things, hath promised, that hee shall come most speedily. Euen so must it be, O Lord Iesus, come therfore speedilie.

21 The (s) grace of this our Lord Iesus Christ, be with al youhis faithful for euer. So be it.

18 For I protest vnto euery man, that heareth the wordes of the prophecy of this booke, if any man shall adde vnto these things, God shal adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophecy, God shal take away his part out of the book of life, and out of the holy city, & frō those things which are written in this book.

20 He which testifieth these things, saith, Surely I come quickly, Amen, euen so, come Lord Iesus.

21 The grace of our Lord Iesus Christ, be with you all, Amen.

Notes, Reasons, and Amplifications.

[r] This pure and crystalline riuer of liuely waters, is taken in the

the ſcriptures for the ſpirit of God and graces thereof, which our ſoules ever thirſte and drinke, as is plainely expounded in *Iohn* 7.38.39. ſaying, *Flumina de ventre eius fluent aqua viua: hoc autem dicebat de ſpiritu quem accepturi erant credentes in eum, &c.* *Out of his bellie ſhal flow riuers of water of life: This ſpake he of the ſpirite, which they that beleeued in him ſhould receiue.* And for confirmation that this river is the holy ſpirit, he ſaith here, that it proceeds of the throne of God the Father, and of God the Sonne, vſing the proper tearme of *proceeding*, for that the holy Spirite is ſaid to proceed from the perſon of the Father and of the Sonne, as ſaith the godly *Athanaſius* in his Symbole: *Spiritus ſanctus à Patre & Filio, non factus, nec creatus, nec genitus, ſed procedens*: *The holy Ghoſt, not made, nor created, nor begotten of the Father and of the ſonne, but proceeding from them.*

(b) This tree of life that groweth in the middeſt of this glorified congregation, & among theſe flowing waters of Gods ſpirit, & yeeldeth continuall fruit, whereupon the godly feedeth to life eternall, muſt needs be Chriſt Ieſus the author of our life and ſalvation, of whom the tree of life in earthly Paradiſe, did beare the type: and who hath his reſidence among his elect, and is conjoyned with the holy ſpirit in Deitie, and yeeldeth to theſe his elect, continuall benefites, and ſpirituall graces and vertues, whereon they ſpiritually doe feede and eternally liue.

(c) Becauſe the citie by the number of ports, foundatiõs, roomes, and ſymmetries thereof, hath bene before accommodate to the number of twelue, correſpondent to the twelue tribes of ſpirituall Iſraelites, & twelue Apoſtles: Therfore agreeable to that ſame nũber of twelue, he here alſo deſcribeth their ſpiritual food, making thereby the citie; & the inhabitants, & their ſpiritual food, and furniture, all correſpondent & conformablie agreeing together in one, with the twelue Apoſtles, of whom they haue receiued their compariſon, and of whom in truth, both is that heauẽly habitacle & proprieties thereof: to wit, our reſurrection, iuſtification, immortalitie, & eternall felicitie deſcribed: as alſo, the number of all faithfull, are by them and their ſucceſſors, collected and gathered in: As thirdly, theſe ſpirituall vertues flowing here from Chriſt, are diſtributed to every faithfull, according as they are more or leſſe of the number of the twelue tribes of ſpirituall Iſraelites, or hath imbraced more or les the doctrin of the twelue

Apoſtles

Apoſtles: and therefore, not only firſt the ſymmetrie of the citie, and ſecondly, the roome and inhabitants thereof, but alſo thirdly, the furniture, euen theſe fruits, benefites and graces that here floweth from Chriſt, vnto thé, are all reckened, after the number of twelue: and ſo their monethly increaſes, meaneth no other thing, but firſt, this alluſion to the number of the twelue Apoſtles. And ſecondly, that theſe fruits, and benefites, are euer continuall freſh, & recent: for (as we haue ſaid, note *a*, of the former chapter & in other parts) ther is no diſtinctiō of times, by years, moneths or dayes, neither in heauē, neither after the latter day any wayes.

[*d*] Here he (as alſo verſe 1.) ſpeaketh only of two perſōs of the Godhood: to wit, the Father and the Soone ſitting in this throne, although inſeparablie the whole Deitie in Trinitie & Vnitie here ſitteth: but theſe two perſons, the Father & the Sonne are onely here mentioned, becauſe the iudicial matters of this throne, and the preſent functions belonging thereto, at this time concerned chieflie the offices of God the Father, and of God the Sonne. Of God the Son, in that here he ſitteth, now lately iudging the whol world generally, which chiefly appertaineth to him, as ſaith our Beleefe, *inde venturus eſt iudicare viuos & mortuos, frō thence he ſhal come to iudge the quick and the dead.* Of God the Father, in that hee here ſitteth reforming and renewing the world, as he teſtifieth in the text ſaying, *Ecce, noua facio omnia, beholde, I make al things new*, which belongs to his office, as being Creator of all, as teſtifieth our beleefe, calling him, *Creatorem cœli & terræ, maker of heauen & earth*, This approoveth the note *b*, of the former chapter.

(*e*) This name of God was promiſed before (Apoc. 3. 12) to be writté vpon the elect, where the firſt mention is made of this new *Hieruſalem*: and now at this time ſince they are come to that *Hieruſalem* that promiſe here taketh effect. This (contrarie all wayfaring and worldly profeſsions) meaneth ſo conſtant & vnchangeable a profeſsion of the name of God, that it ſhall never be deleated nor forgotten out of their heartes, mindes, and continual thoughts, but euer ſhal abide ſo rooted in them, that with conſtāt courage and bold faces, ſhall they profeſſe that name for ever, & therefore is that name of God ſaid here to be in their foreheads.

(*f*) Read of this night before, Apoc. 21. 25. & note *gg*, thereof.

[*g*] For three cauſes, are times which appeare long to men, called ſhort in the ſcriptures. Firſt, to moue the elect to patience. Se

condly, in respect of the contrair purposes & matter, as here the definite time of Christs bodily absence in this world, in respect of the infinite time of his eternall presence in that everlasting world, is called but short. Thirdly, in respect of God who speaketh this, in whose sight 1000. yeares are but as one daye (2. Pet. 3.8.) this definite time is but short: conferre herewith Apoc. 17. 10, and note *t*, thereof.

(*b*) Marveilous is the forcible tentations of Idolatrie, & wrong worshipping. Sundrie times hath saint Iohn seene the persons of the Deitie in these visions: and although we read, that he hath then fallen and bene prostrate with that glorious maiestie of Gods presence (Apoc. 1.17) yet finde wee not, that he prostrated himselfe voluntarilie to worship God, but contrarily, this is the second time, that voluntarily he prostrates & bowes down himselfe to commit wrong worshipping: and that even although hee was before forbidden of the Angels selfe, according to the proverb, *Nitimur in vetitum semper cupimusque negata. Forbidde things of men are chosen, & most we sue that is refused.* The divine Prophet Apostle & Evangelist *Iohn*, makes notable here to vs by his owne two-folde example, the great infirmitie in mankinde on the one parte, and the terrible force of Idolatrous tentations on the other part. To the effect we wretched sinners neither trust overmuch in our owne strength, neither yet be over-slack & slouthful against such tentations: Seeing this holy and beloved servant of God so farre overcome, read more hereof, Revel. 19.10. and note *s*, thereof.

(*c*) In that here the Prophet is forbidden to seale & close vppe these mysteries, it is not simplie meant, that he should write all so plaine, that no part thereof were in any wise sealed or kept secret: for contrarilie of the seven thunders (Revel. 10.4.) it is commanded to seale them, and not to write them plainely. The meaning therefore of this text, is not simplie, but in comparison of other Prophets, to wit, that saint Iohn who was neerer to the time of the performance, should not seale vp these things so obscurely as other Prophets did, who were further from that time of performance; and therefore saith this text here, *ne signaveris, &c. tempus enim prope est, Seal not these words, &c. for the time is at hand.* And contrarily is said, in *Dan. 8.26. tu ergo visionem signa, quia post multos dies erit, Seal you vp the vision, for it shalbe after many daies,* & *Daniel*

12.49, *Claude sermones & signa libruṁ, vsque ad tempus statutum, Shut vp the wordes and seale the booke, til the ende of the time.* And so is Iohn here indeed a great deale more plaine, ample, and orderly nor is *Daniel*: *Daniel* having sealed his book for a long time, & *Iohn* having onely concealed this book from Antichristians, during the Antichrists raigne, which time he calleth but short. Apo. 17.10. saying, *Oportet eum breue tempus manere, He must continue a short space*, agreeable with these words here spoken, of the reuealing of this book, which are, *tempus enim prope est, for the time is at hand*, & so in the end of the Antichrists raign (which ends in our daies) should these mysteries be throughly reuealed. This texte maketh expressely against them, that esteeme this book to be so closed, that it shall never be vnderstood till Christ come, & consequently, it should be superfluous.

(k) This is spoké Ironically in mockage of the wicked, & thereafter speaketh he exhortingly to the godly to cõfirme them. This Ironical speech is vsed oft in the scripture, for the more ashaming of vs from sin, as (besides many other examples) the like is to be found in Eccles. 11.9. where the spirit of God by *Salomon* mocks the licentious youth, in bidding them tauntinglie followe their lustes & hearts desire, but know, saith he, certainly, that of al these things God shall craue accompt in iudgement. The like is said euen here in the next verse, *For behold* [saith he] *I shal come shortly & my rewarde with mee, to giue to euery man according to his workes.* So this threatning conclusion inferreth, that the former bidding of the wicked continue wicked, is altogether Ironicall, and contrarilie, that the bidding of the godly continue godly, is altogether allowablie and exhortingly spoken to them.

(l) How these works are not simply meant of only works, but of workes that proceed of Faith, or liuely Faith that produceth good workes, and so Faith to be the ground of Iustification, read Apoc. 20. note *s*, thereof.

(m) The vulgare translation, containeth here these words, *Beati qui lauant stolas suas in sanguine Agni. Blessed are they that wash their garments in the blood of the Lambe.* The most allowable translation bearing, *Beati qui seruant eius mandata, Blessed are they that keepe his commandements*, as the literal difference hereof is small in the original greeke, so is the meaning of both alike in substance, for these that do keepe the commandements of Christ Iesus ar these

ſelfe ſame, that figuratiuely are ſaid, Apoc.7.14. to waſh, their garments in the blood of Chriſt, and therefore ſet we the plaineſt in the paraphraſe, as an interpretation to both.

[n] To dogs for filthines in luſt, inſatiable gluttonie, vomiting & returning to their vomit, are compared all ſuch filthie perſons as how oft ſoeuer, the Spirit of God ſtriueth to purge thē of their ſinnes, yet will they euer revolt and returne to them againe, til at length the ſpirit of God renounce them, and leaue them in their owne filth. Of theſe ſaith *Salomon. Prouerb.26. 11. Sicut canis qui reuertitur ad vomitum ſic imprudens qui iterat ſtultitiam ſuam, As a dog who turneth againe to his vomit, ſo is the fooliſh man who turneth to his fooliſhnes.* And in 2.Perer. 2. 22. It is ſaide of theſe revolters, & backturners to their ſinnes. *Canis reuerſus ad vomitum ſuum, & ſus lota in volutabro luti. The dog is returned to his vomit, and the ſow that was waſhed to the wallowing in the mire.* This generall doggiſh propertie of back-turning, and continuall revolting to ſinne, without amendement, is here ſet formoſt, & is to be vnderſtood, common to the inchanters, whoremongers, murtherers, idolaters, & lyers after ſpecified, wherethrough, here they are debarred from God: otherwiſe, if they repented their ſins, & returned not euer thereunto, as dogs to their vomit, they might be receiued among the faithfull number, as Apoc.14. note *d*, is declared.

[o] In ſimple tearms Chriſt here, & Apo.5.5. ſetteth out his two natures very liuely, *I am* (ſaith he) *the root & the generatiō of Dauid.* This apparant contrariety making Chriſt the roote wherof *Dauid* is ſprung, & again Chriſt to be a branch, who is ſprung of *Dauid*, is doubtleſſe to be vnderſtood diverſly. The firſt of Chriſts deitie, in reſpect wherof, he was before *Dauid*, as he teſtifies ſaying [Iohn.8.58.) *antequam Abraham fieret, ego ſum, Before Abraham was I am*: yea, ſeeing God by Chriſt created the whole worlde, [Coloſ.1.16. and Iohn 1.3.] therefore, Chriſt in his Deitie, is the very roote and originall, whereof all things, chieflie godlie men, as *Abraham* and *Dauid* hath their beginning and being. The ſecond of Chriſtes humanitie, in reſpecte whereof, Chriſt contrarilie is ſprung of *Abraham* and of *Dauid*, Matthew.1.1. and ſo is Chriſt perſitelie both Davids roote, and alſo his branch.

(p) For many cauſes is Chriſt called the morning ſtar: for as the morning ſtar endeth the nights darknes, and beginneth the day light. So doth Chriſt at his comming put end to all errors. And

doth

doth begin and yeeld to vs that eternall light and day, which neuer decaieth: of which is said before, verse 5. *Et nox vltra non erit illic, & non egebunt lumine lucernæ, neque lumine Solis, quoniam Dominus Deus illuminabit illos. And there shalbe no night there, & they need no candle, neither the light of the Sun, for the Lord God giueth the light.* For that same cause, is he likewise called, *Sol Iustitiæ, the sunne of iustice*, that riseth to the world, Malach. 4.2. Also Christ is called this morning star, to shewe thereby, that the star that should rise of *Iacob* (Numb. 24.17) was performed in his person. Moreouer, because Christs nativitie & comming was represented by an extraordinary star, seene in the East Orientall. And it is frequent in the scriptures, to call the thing signified, after the name and the style of the signe it selfe: as where Christ is called the Lambe, &c. Therefore is Christ called here the beautifull, orientall, rising, or morning starre.

(q) This spirit that craveth Christs latter comming, is neither the damned spirits, for that they thereby are to receiue no gaines but paine and eternal torment. Neither yet is it simplie and in it selfe the spirit of God, for that holy spirit in himselfe hath no yearning, nor other passions, but hath the present estate of all things agreeable to his will and ordinance, lacking nothing longer nor he craveth it or yearneth after the same. This therfore is the spirit of the holy, elect and chosen number, or the spirite of God in them, that craveth here Christs comming, & yearneth for the same. For seeing all the good creatures of God long for that day, that they may haue libertie, freedome & rest in God, as saith *Paul* Rom. 8.21.22. Therefore, far rathest of all doe these godly spirits that God hath created and breathed in man, yearne and desire Christs comming, that from henceforth they may be conjoyned with God their original, and haue the full fruition of his presence, as saith also S. *Paul* (Phil. 1.23.) of himselfe & his godly spirit, *desiderium habens dissolui, & esse cum Christo*, by this desire that *Pauls* spirit had to be with Christ before the latter day, and without the body, importeth he a far greater desire that our spirits haue in yearning for the latter day, that body & soul altogether may be with Christ our Lord and Saviour.

(r) Although the greeke word may here seeme to meane alike. *These men that are written*, or, *These things that are written*: & also that this booke may either meane indifferently here the booke

of life, or this preſent booke of Apocalyps: yet by reaſon of the like wordes contained in the former verſes, ſpeaking directly of the plagues written in this booke of Apocalyps. It muſt needs be, that contrarily theſe ſpoken of here, are the benefites and good things written alſo in this ſame booke of Apocalyps.

(ſ) Here endeth Saint *Iohn*, this holy Prophecie of Apocalyps: imploring the grace of Gods ſpirit through Ieſus Chriſt, to abide with all the faithfull. Here end we alſo that interpretation thereof, which God by that ſelfe-ſame grace hath made the faithful of theſe our latter daies to vnderſtand, in diſcoverie of Gods enemies, and revealing of his trueth, that his Church being purged from Antichriſtianiſme, may from hencefoorth abide pure and holy, and readie decked as a comely bride, waiting the ſudden comming of her Lord and bridegrome Chriſt Ieſus: To this God in Trinitie and Vnitie, who here giueth theſe graces to vs, do we therfore render eternal praiſe, honour and glory, for ever and euer. *Amen.*

Rom. cap. 15. verſe. 4. 5. 6.

4 *Whatſoeuer things are written afore time, are written for our learning that we through patience and comfort of the ſcriptures might haue hope.*

5 *Nowe the God of patience and conſolation, giue you that yee be like minded one towards another, according to Chriſt Ieſus.*

6 *That yee with one mind and with one mouth may praiſe God, euen the Father of our Lord Ieſus Chriſt.*

To God onelie wiſe, be praiſe through Ieſus Chriſt for euer. *Amen. Rom.* 16. 27.

SVch is the miserie of these latter dayes, through selfe loue, and coldnesse of charitie (as Christ foretelleth) that euery man envying other, aspires by reproching his neighbours godly works, and good exercises, to get himselfe a name, so that no mans works, how godly soeuer, lacketh some one or other detestable calumniator, and envious reprocher: Neither looke I more, than others more learned to escape the same. To thee therefore, whosoeuer misliker hereof, & opponer against this work, I haue thought good to direct this gentle admonition, craving thee earnestlie, in the feare of God, Read ouer, ponder well, print all in mind, cōfer places, leaue off partialitie. So trust I in God, you shal find in the same, nothing either greatly worthy of blasphemous reproach, or able justlie to be refelled: For first, as touching the opponing against these presents, by blasphemous reproches, becaus that raylings, reproches, & invectiues, exceeds the boūds of brotherly loue, & Christiā charity, I trust you, nor no Christiā professour, wil borrow these manifest darts of the deuill, & armour of Sathan to fight against any man, éuē not against a reprocher, & farre lesse against me who reproch no man that euer wrote hereof: but iudging them all to haue done faithfullie as they could, doe therefore but simple without iniury to thē, set out this my present work, confirming the same by cōference of scripture expresse, (as the Lord knoweth) to glorifie God therby, & to profite thee, O Reader, in repelling of errours, & discouering the trueth, without partiall loue to Protestāt, or hatred to Papist, as to this hour, neuer hauing receiued worldly iniurie of Papist, nor fleshly cōmoditie for being Protestāt: yea, I spare not in this work, to blame the negligence of such professed Protestants, as in these days ar waxed cold, careless & without charity: as again, I spare not to purge and excuse the Pope and Papistes of some textes in this booke which others applie, against them: namely in that (contrarie the opiniō of many learned) I purge the Pope from being the Apostat of the fift trumpet: And whereſoeuer I accuse

the Pope in this work, by admonishing of his errors & threatning the decay of his sect, seat & kingdom: I do nothing more thereinto, thā the very euidence of the text, harmony of other scriptures, and the truth of God enforceth me vnto. This doing then being offensiue to no good man: I am sure no professed Christiā, will by blasphemous reprochings, raylinges, publike slaunders, priuat backbitings, or such other dartes of the Deuil oppone against this booke. But if secondly, leauing these Ethnick invectiues & detractiōs, thou thinkest by pretēded arguments, to refute this work and forme of interpretatiō therein contained: be sure, that canst thou not iustly, nor by no good reasons perform, seeing the grounds & substance hereof are proued, both by sure testimonies & very probable arguments: by sure testimonies (I say) both of scripturs interpreting scripturs: whereof, our whole paraphrastical exposition, & diuers notes are composed & made vp, And also by the testimony of vnsuspect writers, euē of Papists where they wrote of themselues, & of ethnicks, where they wrot of themselues and of these vnsuspect histories (verily credible against thēselues) is the historicall application of this work composed, & diuers amplifications amongst the nots, made vp. Then resteth our propositions & the reasons that are among the nots, & these I say we proue by very probable arguments: yea euen by argum ents as necessary, as true religion (which falles not vnder the capacitie of man, nor necessitie of mans reason) will suffer & permit: For these argumēts are founded vpon the most euident reasons, cleareſt tokens, & plaineſt scriptures, & thereafter euery argument follow one another, from the plainer text, to the obscurer text, till the whole be discouered. So then of our propositions, Paraphrastical exposition, Historical application, Notes, Reasons & Amplifications: & consequentlie, of this our whole work, nothing is mine, or of my only assertion, to God be the glory, true testimonie & reason yeldeth al. Think not therfore to refute the verity, for strōg & mighty is the protector therof, And wheras I haue said that our Paraphrastical exposition, is not only groūded vpon the present text, but cōposed of the conference

of many texts & scriptures interpreting others: that haue I purposly, & by al means possible preased to do, expresly, becaus many interpreting the preset text only by it self, & according to that sense, that to them seemed most proper in that place, they haue gretly erred, for to others another sense doth seem more proper, & so infinit & repugnant interpretations do arise: for as in disciphering of ciphered letters, he who judged such a mark or character to signifie such a letter, for that it so agrees & spels in some one place, he may be deceiued, & therfore he must tak that character for such a letter as it spels & agrees with, not only in that one place, but in al places where it is foūd throghout that whol Epistle. Euē so in prophecies, who by an only text judged such a prophetical terme or phrase to haue such a sense, for that it so appears ther to agree, he may be deceiued: & therfore he must take that prophetical terme in such a sēse, as not only doth agre with that one present text, but with divers other texts where the sam terme is to be found, & so shal al interpreters, agre, & no mā vary frō other: for scripturs interpreting scripturs, furnish one only veritie, & thogh somtime divers interpretations yet not disagreing nor repugnāt, but in a maner al on: & after this maner of interpretatiō I proceed, so far as god hath givē me judgmēt, memory, & sight of scriptures, referring the rest to whōsoeuer God blesseth with mo talēts, & greter benefits. If thē thou O christiā reader herof, first laying aside blasphemie, invectiues, & reproches aganst me: secōdly, casting off al captious sophisms aganst the truth, doth now think this form of Paraphrastical interpretatiō by scripturs interpreting scripturs, after the maner of disciphering of letters, & this form of historicall application by approved, and vn-suspect writers, and this forme of gathering our groundes by most probable indices and argumentes, to be the perfitest way to discover the mysteries of this holy *Revelation*, (as in trueth it is) & yet doth think that I haue not so accuratly followed that order my selfe, as I haue heere prescribed it to other: then & in that case, I am not only cōtented, but earnestly I craue and exhort thee, and all other, suspecters hereof, whom

God hath indued with greater benefits, to put hand to work, & follow this most perfect order, more accuratelie then I may attain to: for verely, I do acknowledge mine owne imperfection, euen my tender memorie, and hard vtterance: But sure I am, and experience shall declare, that whosoeuer by this most perfect way, and maner of exposition shall proceed, he shal fal vpon the same interpretation in substance, that I haue heere set downe, & though now thou disagreest, yet then shalt thou accord herewith in one veritie, without any substantiall difference in effect or matter. I grant indeed, and am sure, that in the stile of words & vtterance of language, we shal greatly differ: for therein I do judge my selfe inferior to all men: So that scarcely in these high matters, could I with long deliberation, find words to expresse my mind: but this imperfection, seeing God perchance sendeth it, to make the greater perfection in humilitie, and to beate downe vaine glory, and that *Moses*, and many great men haue lacked the eloquence of tongue: I trust charitable Christians shal not disdain me therefore, but rather amend the same in their own editions. Finally, by this my brotherlie admonition, I hope you will not giue place vnto thy first conceiued wrath: so that howsoeuer, you at this first approching disdained these presents: yet now at thy more resolued reuewing hereof, I hope, & also protest, that in the feare of God, you casting off all blasphemous reproches against me, & al captious sophismes, against the trueth, must either yeeld to the assured veritie of this worke, or then thy selfe set out the better exposition heereof, vpon these, or more surer grounds: And I beseech the Almightie, the God of trueth and vnitie, to blesse that thy godly enterprise, and to vnite it with his truth: So shall we also please one another, and abide vnited in him, who in Trinitie is vnited, & abideth blessed for euer and euer. So, fare you well in the Lord, and grow in him, from rankor & reproch to Christian charitie: for euer, *Amen*.

Your louing Friend in the Lord, I. N.

A RESOLVTION, of certaine doubts, proponed by *well-affected brethren, and needfull to be explained* in this Treatise.

AS We are commanded by the Spirit of God to separate our selues from all disputers contentiouslie, by strife of words. 1. Tim. 6. 4. 5. so are we bound and commanded with gentlenes and meikenes, to instruct all that are doubtfull minded, that they may know the trueth. 2. Tim. 2. 23. 24. 25. 26. And seeing there are certaine wel-affected brethren, who not in the spirit of arrogancie and contention, but in all sobrietie and meikenes, haue craved of me the resolution of some doubts, arising upon my Treatise of the Reuelation: therefore for discharging my duetie, I haue thought good to write a Resolution of their doubts, and to insert the same in this Treatise upon the Reuelation, for the better satisfaction of their reasonable desire, and instruction of others, meeke and zealous persons, whom the like doubts might hinder. As to the contentious and arrogant reasoners, I leaue them to the mercie of the Lord.

That the space betwixt one yeare of Iubile, and the next yeare of Iubilie is 49. yeares precisely, and not 50. yeares as some do suppose.

FOr the clearer vnderstanding of this questiõ, there are herein (as in al numeratiõ) two things to be considered: the parts nũbred & maner of numeration. The parts that ar to be numbred or accoũted are three, the two extreme terms, & the midst. In a who Iubilie space, the first yeare, is the first tearme, or extremitie, and the last yeare, which is called the year of Iubilie, is the last tearme and the yeares that are interiected betwixt these (how many soeuer they be) are called the middle yeares. There be also three manners of reckening, or accounting. The firste, that neglecting and excluding both the extremities, accounteth onlie the middle interiected yeares, or vnities, as amongst vs, our Lawyers in the account of the fixe daies, that goe betwixt euerie citation, and summonds of the letters of foure formes, they neither accoũt the first daye of the summondes, neither the nexte day nor any daye, vpon which they doe summond, but leauing out the extreames, they recken onlie the six middle whole daies, vpon the which no citation, or summonds falleth. As for example, If the first summonds be execute vpon Tuisday, it is not Lawfull to execute the next summonds, before the next Tuisday and this they call a summonds of six daies, while as neuertheles, it accomplisheth, & filleth out the whole weeke, & this forme of accoũt, is rare, and according thereto, the Iubilie hath but 48. yeares. The second forme of account is *inclusiuè*, where the midst with both the extreame tearmes is included, and reckened, and this forme is more rude and vulgar, than precise, and vnder this forme, are expressed all computations, that are made by ordinall numbers, such as first, second, third, &c. As for example, a child is new borne, yet euen then is the first yeare of his age: or a Prince is new crowned, and euen then goe out the edicts dated with the first yeare of his raigne, yet hath he not raigned one yeare, while that time twelue month.

Item, among the Musitians, the eight voice, or octaue aboue *de-sol-re*, is called *de-la-sol-re*, and the octaue aboue *de-la-sol-re*, is called *de-la-sol*, yet from *de-sol-re*, to *de-la-sol*, there are not twise eight, or sixteene voices or harmonical notes, but fourteene, alanerlie, and yet is that space called two *octaues*.

Item,

Item, among the Papisticall cleargie the same weeke day that the Epiphanie or *Vp-hallimese* fell vpon, in the next weeke was called *octava Epiphaniæ*, that is, the eight day from *Vp-hallimese*. Also, that same weeke day that was the feast of the tabernacles, when it returned againe in the next weeke, was called (Levit. 23 39.) *octava festi tabernaculorum*, the eight day from the feast of the tabernacles, while as nevertheles, it is vnpossible that betuixt one tuisday, and the next tuisday, or one wednesday and the next wednesday moe daies than seven can be contained. Christ arose from death the third day, yet lay hee not the more three daies dead, yea, scarse two, as shalbe said hereafter: and after this count *inclusivè*, the Iubilie is the fiftieth yeare.

The third forme of numeration and accounting *exclusivè*, and which is most exact, and most agreeable with reason, is where the midst with one of the extreme termes is included and reckened, and the other terme excluded. Vnder this forme of reckening, falleth the true account of al reckening by cardinal numbers that trulie inquire how manie, and not of what order, as for example, To the question, how many yeares a Iubilie intervall or space betuixt the sounding of one Trumpet, and the sounding of the next doth comprehend: *Moses* doeth most truely answere, after this third forme in these words. (Levit. 25. 8. 9.) *Thou shalt number vnto thee* (to wit, from the former sound of the Iubilie trumpet) *seven Sabbathes or weekes of yeares, even seven times seven yeares, and the space of the seven Sabbathes of the yeares will be vnto thee nine and fourtie yeares: Then thou shalt cause to blowe the Trumpet of the Iubilie the tenth day of the seventh moneth, &c.* So that here is directly answered, that 49. yeares are interponed, betuixt the founde of the trumpet of the one Iubilie, vnto the sound of the next. Likewise, vnto the question: *quotus sit Iubileus?* Of what order is the year of Iubilie? *Moses* immediatly after in the tenth verse maketh answer that it is the fiftieth year: As whē one would say together and in one speech, a Childe of two yeare olde, died the thirde yeare [while perchance he lived not two or three daies after the two yeares expired.] Item, Christ lay dead and buried two daies, the third day he rose againe, while as he onely laye dead thirtie nine houres. For, from the Fryday at the Iewish nine houres, (which to vs is three after noone) that Christ gaue vppe the Ghost, till Sunday at the Sun-rising that Christ arose, are no moe

houres interjected, which nevertheles, because they participate with a part of the Frydaie, whole Saterday, and beginning of the Sunday, therefore is Christ said to arise the third day by the former second maner of account: Whereas, by the third maner of most exact count he remained not two daies dead. By the like reason, the Iubilie by the second maner of account, and by ordinall number falleth in the fiftieth yeare: but by the third maner of true account, it containeth onely fourtie nine yeares betuixt trumpet and trumpet. Neither is this any repugnance to say a Iubilie falleth in the fiftieth yeare, and is but 49. from trumpet to trumpet, more than to say of Christ, he lay only but two daies dead, & arose the third: for as the two daies that Christ lay dead containe the evening of the first day, and morning of the third, and whole second day: So a Iubilie interval or space containeth the last halfe of the first Ecclesiasticall yeare, even the harvest and Winter quarter thereof, and the first halfe of the fiftieth and last Ecclesiasticall yeare, even the spring and Sommer quarter thereof, together with fourtie eight whole and vndivided Ecclesiasticall yeares.

Who thē doth not evidently see that fourtie eight whol yeares with two halfe yeares, doe make iustlie the space of fourtie nine civill yeares onely: and yet to participate and take part of fiftie Ecclesiasticall yeares? For the civill yeares, which the first Patriarches observed from the beginning, differ nothing from the Ecclesiasticall yeares, which God appoynted afterwards to the Israelites, Exod. 12. except onely that the Ecclesiasticall yeare began at the Equinoctiall of the spring, and the civill or Iubilie yeares had their beginning at the harvest Equinoctiall.

These things well vnderstood, yee shall easilie consider a Iubilie space (that is, betweene trumpet and trumpet) not to containe fiftie yeares, but onely fourtie nine yeares precisely: As *Theodorus Bibliander, Iosephus Scaliger, Paulus Crusius, Iunius*, and the learnedst neotericks do acknowledge. Also, the ancient Iewes, as well as the modernes, are found by their tables, cycles, and periodicall numbers of yeares, ever and at all times to haue obserued their Iubilie to be 49. yeares *exclusiuè*, that is, excluding the one terme, according to the said third manner of account; or to be the fiftieth yeare *inclusiuè*, that is, including and reckening of both the termes by the second manner of account; which commeth all to

one effect, and agreeth to our assertion.

But who beleeveth that a Iubilie intervall, even the space betuixt trumpet and trumpet, doeth comprehend fiftie yeares *exclusiuè*, by the third manner of exact and precise counting, hee alutterlie erreth: for it containeth onely 49. yeares precisely, as wee shall proone by these reasons.

In all reckenings of Festivall and Sabbaticall times, the terme that is celebrated and kept holy, is ever a part of the Sabbaticall number or reckening, and is included thereinto. As in memorie of the weeke of daies, the eight day is not celebrated or kept holie, but the seventh day, which is included within the weeke, and is a part thereof.

Likewise, in the weeke of yeares, the eight yeare, which is excluded, is not celebrated, but the seuenth yeare which is included within the said weeke: But the Iubilie intervall or space, is a time most Sabbaticall: for the Iubilie is a Sabboth of Sabboths, as is evident by the text of Leviticus, 25.8. therefore the Iubilie yeare, which is the obserued and celebrated tearme of a Iubilie intervall, must not fall out of the seuen weekes of yeares, or 49. yeares, but within the same.

The second reason, that if in this analogie, betwixt Sabbaticall dayes, Levit. 23. and Sabbaticall yeares, Levit 25. the festiuall day of the first fruits, which is called by *Moses*, the fiftieth day, from the shake offering, be precisely to be holden for the last of the 49 dayes, it must follow by the like reason, that the yeare of Iubilie, which *Moses* also calleth the fiftieth yeare, must precisely be holden for the last of 49. yeares, but that first is true, therefore this also: for from the morne after that Sabboth day of the shake offering (Levit. 23.15,16.) vntill the morne after the Sabboth of the offering of first fruits, there are numbred seuen Sabboths, or, seuen weekes fullie: but these seuen weekes counting precisely, and *exclusiuè*, must needs be (by the said third maner of counting) onely fourtie nine daies, and yet the last and hindmost of these 49 daies is called by the number of ordour, and by the second manner of counting *inclusiuè*, the fiftieth day in order. Therefore also the yeare of Iubilie, which he likewise calleth the fiftieth yeare in ordour, is also to be holden by iust account and *exclusiuè* for the last and hindmost yeare of fourtie nine.

The third reason, that if the space of a Iubilie contained fullie

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fiftie yeares, the yeare of the Iubilie would oft befall betuixt two Sabbatical yeares, and ſo there ſhould occurre then within eight yeares, three yeares of reſt, in which the ground ſhould be vntilled: to wit, one Iubilie, and two Sabbatical yeares: yea, and more (which is a great abſurditie) oftentimes two of theſe yeares of reſt would fall both together: but that ſuch an inconvenient at anie time befel, it cannot be prooved, neither by the holie write, nor Iudaick hiſtories. Moreover, if at any time two yeares of reſt had bene to haue fallen together, would not God, when (Levit. 25. 20. 21. 22.) he anſwereth to them that were doubtfull what they ſhould eate in that one only yeare, in which they did ſowe nothing, haue rather anſwered them what they ſhould eate in theſe two yeares, in which they were to ſowe nothing.

But ſeeing theſe inconveniences never occurred, therefore neither is the Iubilie interval of fiftie yeares, but of fourtie nine yeares only: For this our Iubilie of fourtie nine yeares ever falleth vpon a Sabbaticall yeare, becauſe the ſeptenarie number doeth divide and meaſure fourtie nine, but not fiftie.

Fourthlie, if the ſpace of a Iubilie containe fullie fiftie yeares, it would neceſſarily follow that in each ſeventh Iubilie, the firſt yeare, the eight yeare, the fifteenth, the 22. the 29. the 36. the 43. and the 50. yeare it ſelfe ſhould al be Sabbatical & yeares of reſt, and ſo that fiftie years Iubilie ſhould ſometimes containe eigh Sabbatical years of reſt. But ſeeing it appeareth evidently by the text, that the true Iubilie neither containeth moe Sabboths or weekes of yeares than ſeven, neither any moe years of reſt to be contained within the ſpace of a true Iubilie than ſeven: therfore the true Iubilie ſpace is not of fiftie yeares, which bringeth the ſaid inconvenient, but is of 49. years allanerlie, of which ever the ſeventh, 14. the 21. the 28. the 35. the 42. and the ſelfe Iubilie yeare 49. are ever and vnchangeably Sabbaticall and years of reſt, abiding ſeven in number only, as the text doth appoint, all inconvenients and abſurdities being remooved.

Fifdly, ſeeing in that ſelf-ſame ſeventh moneth of *Tiſri* [Deut 31. 10. Levit. 25. 9.) both the Sabbatical yeares, and the Iubilie yeares begin their account, and vpon that ſame moneth alſo endeth their account: as alſo ſeeing the Iubilie interval is compoſed of ſeven Sabboths or weeks of years, and by the ſound of the trumpet is deſigned, it is certaine, that the beginning of the firſt

yeare

year of the first Sabbatical weeke, with the beginning of the first yeare of the Iubilie intervall, doe fall both at once in that same moneth, and also that the end of the seventh year of the seventh Sabbatical weeke, together with the end of the hindmost yeare of the said Iubilie, doe fall also together in the said moneth of *Tisbri*.

But betuixte the beginning of the firste yeare of the firste weeke, and the end of the seventh yeare of the seventh weeke, it is vnposible that any moe yeares can be interjected than 49. therfore the space of a true Iubilie, must necessarily be of no mo years than fourtie nine.

Sixtly, seeing 400. and 90. yeares, or *Daniels* seuentie weekes of yeares may iustly be called the great Iubilie (as wee haue said in our fift reason of our fift proposition) for these weeks do expresse all the mysteries both of the common Sabbatical years, & common Iubilies, for as the common Iubilie brought in the loosing & remission fro bodily servitude: so did this great Iubilie bring in remission of sinnes and freedome from spiritual servitude: as that Iubilie brought in the rest from bodily labours, so this Iubilie hath brought in rest to our soules, by finishing the wickedneſse, sealing vppe our sinnes, and reconciling our iniquities, and bringing in our everlasting righteousneſse, even the Messias (Daniel. 9. 24. 25.) As these Iubilies at the appoyntment of GOD, had their beginning in the first yeare of the possession of the land of Canaan, and were to be observed vnto the time of the extreme desolation thereof: even so this Iubilie, at the command of the Angel *Gabriel*, began at the out-going of the command, to reedifie & repaire Ierusalē againe, & endeth at the warfare, destruction, & horrible desolation of the temple, of the towne, and of the whole kingdome of the Iewes.

Further, as the sound of the trumpet [Levit. 23. 24. Numb. 29. 1.] vpon the first day of the seventh moneth, signifieth the vulgare Iubilie to containe seven Sabboth or weekes of yeares, even so the sound of the trumpet sounded vpon the tenth daye of the seventh moneth, betokeneth this great Iubilie to containe ten times seve Sabbothes or weeks of years, or ten cōmon Iubilies. But this great Iubilie of 400. and nintie yeares, neither doth containe ten nor nine, nor any whole number of quinquagenaries or fifties: for 50. doth not divide nor measure 400. & 90.

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but contrarily, fourtie nine, doe preciſely meaſure and divide foure hundreth and nintie, tenne times: Therefore, the true leſſer Iubilie, whom the greater doeth ten times containe is a Iubilie of 49. yeares, and not of fiftie.

Seventhlie, from the yeare of the dedication of the Temple, to the end of the captivitie, wee finde not in the Scripture, that the people obſerved their Iubilie and Sabbaticall reſtes, as God had commanded: but contrarily, laboured the landes thoſe yeares with out intermiſsió. Now the ſumme of theſe years by the moſt learned is reckened, to be 490. years, which containeth alanerly but 70. yeares of Iubilie and Sabbatical reſts, if Iubilie yeares fall vpon Sabbaticall yeares, as our Iubilie of 49. yeares ever doeth.

But if the Iubilie contained 50. yeares, then would the ſaid 490 yeares, containe 78. or moe Iubilie and Sabbaticall reſts, which is not of veritie, for the ſaid ſpace of four hundreth and 90. yeares, that the people neglected the yeares of reſt, containeth only 70. yeares of reſt: for the which the people & the land were puniſhed with as many yeares deſolation, euen 70. yeares, till the land had fulfilled her Sabboths, [2. Chron. 36. 21. Ezra 1. 1.) and therefore it followeth that the Iubilie reſts are not accounted according to the fiftieth yeare, but according to the 49. yeare onlie: and conſequentlie, the Iubilie intervall, or ſpace contained, 49. yeares preciſely and not 50.

Laſtly, not onely the tables, computations, and reckenings of the Iewes, whereof *Ioſephus Scaliger* maketh mention, and their continual cuſtome, as *Tremellius* (who alſo was a Iew) teſtifieth in his notes vpon the 25. of Levit. but alſo manie and diverſe texts of holy Scripture doeth evidently proove that not only the reckening of the Iubilie, but of other feſtivall times, was reckened amongſt the Iewes *incluſiuè*, comprehending both the extreame tearmes, and that, that forme of reckening was cuſtomably vſed among them in all times by-gane, as where the Sabboths or feaſtes of the Tabernacle, whereof the firſt was obſerved vpon the fifteenth day of the moneth *Tiſri*, the next, the 22. of the ſame moneth, that firſt Sabboth is called the firſt day [Levit. 23. 39.] and that next Sabboth is called the eight day, and ſo both the extreme tearmes are included in the reckening: Otherwiſe, it could not be poſsible, that one Sabboth from another, or the 22. day from the 15. day could be called or accounted the eight

day, in reſpect that by iuſt calculation *excluſiuè*, one Sabboth frō his former Sabboth muſt be but ſeven daies different. Likewiſe, how were it poſsible, that the latter feaſt of the weekes could be ſaid to be obſerued on the fiftieth day after the firſt feaſt of the weekes, ſeeing both the feaſtes fall vpon the ſame day of the weeke, and haue whole weekes of daies interjected, vnleſſe that both the feaſts or feſtivall termes were *incluſiuè* reckened: therefore, by the like reaſon in all points, it were not poſsible to the latter Iubilie to be called the fiftieth yeare from the former Iubilie, ſeeing both fall vpon a Sabbatical yeare, and haue ſeven Sabbothes or weekes of yeares interjected betweene them, vnles that alſo both the extreme termes or yeares of Iubilie, together with the fourtie eight midle interiected years were al numbered together, making fiftie *incluſiuè*, which is preciſlie fourty nine *excluſiuè*, and agreeth to our Iubilie, which was taken to prooue.

The ſecond reſolution.

That the yeare of God 71. and conſequently each 49. yeare thereafter are Iubilie yeares, and not the years of Chriſts birth, as ſome ſuppoſe, nor of Chriſts paſsion, as others.

HAuing ſufficiently hitherto prooued, that a Iubilie intervall, or ſpace betweene trumpets, containeth preciſely 49 yeares *excluſiuè*: it reſts now to prooue what yeares of Chriſt, the yeare of Iubilie falleth vpon: for manie wreſte the ſame violentlie, ſome to the yeare of Chriſts birth, ſome to the yeare of his baptiſme and teaching, and ſome to the yeare of his paſsion: but hereto the true reckening will not agree, which being deduced from the beginning of the world, to the yeare that the people of Iſrael divided & tooke poſſeſsion of the land of Canaan, and from that yeare to the end of the captivitie and beginning of *Daniels* ſeventie weekes, and from that time againe, to the deſtruction of Ieruſalē, at the which *Daniels* ſeuentie weeks did end, doth make all theſe periods to fall vpon Iubilie yeares, and doeth no wiſe admit that either Chriſts birth, baptiſme, or paſsion ſhould be a yeare of Iubilie: for the true figure of the Iubilie was not ſo much a ſigne of our libertie in Chriſt Ieſus, while as we are in the miſerable perplexities of this world, or yet a

memoriall to the Iewes of their possession of the land of Canaan to the finall desolation thereof, vnder *Titus* and *Vespasian* in *Anno Christi* 71. as it is chiefly a figure of our spirituall and eternall Canaan, wherein Christ Iesus shall at his secondd comming infeft and possesse vs reallie. For in trueth & by iust account, it is found that as the obserued Iubilies began at the possession of the land of Canaan, and ended at the said destruction of Ierusalem in *An.* 71. even so wee finde that by the said iust account, these same Iubilies though vnobserved to haue begunne at the creation of the world, and appearand to end at Christs second comming, as a figure thereof, as further I intend, God willing, to set out sometime in a litle table of chronologies: but in the mean time I remit the reader to *Iosephus Scaliger de emendat. temporum*, whom I cannot but follow in so far as he prooues and demonstrates, and no otherwise: for both by him, and by the Iewes tables and accounts it is found, that the said yeare of the destruction of *Ierusalem*, was the yeare of Iubilie: and it agreeth verywel with reason that the mysterie of the obserued Iubilies, which tooke the beginning at the first possession of the land of *Canaan* should ende and be referred to the hindmost losing and destruction thereof, and consequently, that 71. yeare to be the yeare of Iubilie, aduise with *Daniel* in that matter, who beginneeth the reckening of his tenne Iubilies or seventie weekes, at the going out of the commandement to build vp and repaire *Ierusalem* againe & endeth the same weekes or Iubilies at the said destruction, and desolation, bringing in, in the meane time, the death of the *Messias*, and his abrogating of all sacrifices, [verse 26. 27.] not in the end of a weeke, and farre lesse of a Iubilie, but almost in the middest thereof: for he saith [chap. 9, 24.] *seuentie weekes*, (which we haue lately prooued to be ten Iubilies) *are appointed ouer thy people and ouer thine holie citie*. And thereafter, verse 26. *And the people of the Prince that shal come, shal destroy the citie, and the Sanctuarie, and the end thereof shalbe destruction, & after the end of the war, perpetual desolation*. So in this destruction & war is the end of these ten Iubilies and seventie weeks, and after that end, a perpetual desolation appoynted. But it is obiected, that the yeare of Iubilie is a figure of libertie, & therefore should rather end in Christ, who is the author of our libertie, than at the destruction & subversion of *Ierusalem* and captivitie of the Iewes. I answere, that the Iubi-

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lies and their figure doe not as yet end, but only their outwarde obſervation: neither did they begin vnder *Ioſua*, but from the beginning of the world. For like as many Iubilies preceeded the yeare of the poſſeſsion of the land of Canaan, which Iubilies were not celebrat nor obſerved: even ſo alſo, many Iubilies haue ſucceeded after the deſtruction of Ieruſalem, and looſing of the land of Canaan, and ſhal ſtil ſucced till Chriſts ſecond comming, in the end of which reſt, peace & eternal libertie ſhalbe brought in to the elect people, which were in vaine to looke for in this world. Herefore in Chriſts ſecond comming, and not in his firſt comming is this point of the myſterie to be perfited.

The third Reſolution.

How, and for what cauſes, (Propoſ 7.) both the laſt ſeale, and firſt Viall, or trumpet, doe begin at the deſtruction of Hieruſalem, *in Anno 71. & not the laſt ſeale to end before the trumpets and Vials do begin.*

SEeing eachone of the former ſeales, follow ſeuen yeares after other, ſome thinke ſtrange, why I giue not alſo ſeuen yeares, to the ſeuenth and laſt ſeale, making it to end, in Anno 78. before I beginne the trumpets or Vials? I anſwere, I cut not off frō the laſt ſeale his progreſſe be it ſeven years or longer more than from the former ſeales: but I make theſe ſeven yeares to be common to both the laſt ſeale, and to the firſt trumpet or Viall, becauſe I finde apparantly that the Spirit of God makes the laſt ſeale and the firſt trumpet or Viall to beginne at once, at the downe-caſting of the fire from the Altar. [Apoc. 8. 5.) which was the fire of Gods revenge and vengeance vpon the Iewes, Anno 71. Why this is done, and not rather the trumpets or vials to begin Anno 78. theſe ſeeme to be reaſons.

Firſt, to the effect that the coherence and connexion, betwixt the hiſtoricall part bygane of the ſeales, and propheticall part to come of the trumpets or Vials, might bee the more ſure and firme: therefore, hath the Spirit of God, annexed both their beginnings, to one, and the ſelfe-ſame memorable action, or epocha to wit, to the ſubverſion of *Hieruſalem*, for the connexion and coherence betwixt the laſt ſeale, and firſt trumpet, would not be ſo certain, if the one did begin after the ſuppoſed end of the other, as when they do convene and agree in ſome memorable action common to both.

Secondly, if the ſeales were ended, and the ſubverſion of *Hieruſalem* were bypaſt, anie time before the trumpet began, then ſhould there remaine no memorable action about the yeare of Chriſt, 78. from the which the trumpets or vials could be begun to be numbered, as from a ſure epocha, and therefore it may bee that the Spirit of God hath thought that account more ſure and certain for vs that beginneth at that notable yeare of the ſubverſion of *Ieruſalem*, thā at that, which would begin at the waſte & idle ſeventie eight yeere.

But ſome will obiect that the text ſeemeth rather to conioyne the beginning of the ſeuenth ſeale, with the Angels receiuing of the trumpets and preparation of themſelues to blow: therefore, thirdly, to that I anſwere, that the preparation and action of blowing the trumpets were both at once, and not ſo far ſundrie as ſeven yeares, otherwiſe why would the text knit vp together the beginning of this preparation, which is an vnprofitable thing, with ſo notable an epocha, as the ſubverſion of Hieruſalem, and not rather knit together therewith the beginning of the trumpets or vials, and of the notable actions to be done and fall out in them, if ſo it were not that in that ſame houre the ſeven Angels began to prepare their trumpets and vials, and the firſt alſo to blowe his trumpet or powre out his viall: chieflie, ſeeing that fourthly (Apoc. 8. in the neereſt verſes fift and ſixt) the preparatiō of the Angels to blow is immediatly ſubioyned after the thunders and lightenings of the wrath and vengeance of God, which fell on Hieruſalem.

Likewiſe, alſo in the neereſt ſixt and ſeventh verſes, there is ſubioyned to the Angels preparation that immediatly the firſt blewe the trumpet, neither is there in the meane time any action or delay of time, or ſo much as one worde in the text inſert betweene the preparation & the firſt blowing of the trumpet; Wherfore [by my ſimple iudgement] it may very well be inferred, that after the deſtruction of Hieruſalem, the ſeven Angels prepared themſelues to blow the trumpets, and the firſt did evēn then blow, and not that the delay of preparation can be gathered by the text to be long, far les to be of ſeven years ſpace. Fiftly, that this delay of preparation, was either litle, or none at al, may be gathered by the laſt two verſes of the 15. chap, & two firſt verſes of the 16. chap, wherein alſo there is no action or de-

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lay, interponed betweene the Angels preparation or receiuing of their vials (which are all one with the trumpets, as our ſecond propoſition proueth) and outpowring of the firſt Viall: for inſtantlie after the Angels haue receiued their Vials, in the penult verſe of the 15. chapter, and the effect of the Vials is deſcribed in the laſt verſe thereof, immediatlie thereafter (chap. 16. verſe 1.) commandement is given to the ſeven Angels to powre out their Vials, and inſtantly verſe 2. the firſt powreth out his Viall.

Sixtly, ſeeing the ſeals began to be opened in Anno Chriſti 29, as is prooved by our 8. propoſition, then if (as is ſuppoſed) that after the end of the ſeventh ſeale, to wit, in the yeare of Chriſt 78. the firſt trumpet or Viall did beginne, this intervall would be of 49. yeares, even the ſpace of an whole Iubilie, & ſo the ſame according to the accuſtomed manner, and as we haue ſhewed in the third reaſon of our ninth propoſitiō, the ſpirit of God would rather haue expreſſed them vnder the names of trumpets and Vials which comprehend whole Iubilies, than vnder the names of ſeales or ſealed weeks: and therefore theſe trumpets or vials could not beginne in the yeare of Chriſt 78. but in the yeare of Chriſt 71. making ſo from the beginning of the ſeales to the beginning of the trumpets or vials onelie 42. interjected yeares, which are fixe ſeales completed, and ſeven ſeales begun.

Seventhly, if the firſt trumpet did begin in the year of Chriſt, 78. it behooveth to follow that the ſecond trumpet did beginne in the yeare of Chriſt 323. the third trumpet in the yeare of Chriſt 568, &c. and ſo neither would the trumpets or vials end at the yeare of Iubilie, neither begin thereat; neither [which is the greateſt abſurditie of all] could they iuſtlie be called trumpets, ſeeing they would not be diſtinguiſhed by the ſound of trumpets, as the Iubilies are.

Eightlie, if the trumpets did not begin in *Anno* 71. but in *An.* 78. and then conſequently that everie one of the reſt were remooved forwarde ſeven yeares ſpace, it ſhould then come to paſſe, that manie of the actions which the text aſcribeth to the latter trumpets, ſhould contrarily fall within the former trumpets, which were a great abſurditie.

Ninthly, ſeeing by the Aoc. 15. penult. verſe, & our annotation *f*, thereupon, S. *Luke* the Evangeliſt, hath written the whole actions of the Church almoſt vnto the yeare of Chriſt 70. in his

booke of the acts of the Apostles, & the rest of the actions from thenceforth to the end of the world, he hath cõmitted the declaratiõ therof to the 7. angels, by his delivering to thẽ of their 7. vials in a vision: therfore it is more apparant that those Angels instantly after the booke of the acts of the Apost. in the 71. yeare of Christ, did begin to powre foorth their prophetical vials, and to sound their trumpets, than to haue over-lopen an whole 7. years wast & idle. Lastly, though the Spirit of God assigneth a begining of time to the opening of the seals of our salvation, yet, who can iustly assigne an end to the progres thereof before the end of the world, for the white horse yet rideth dailie shoting his arrows & conquering in the elect, Apoc. 19. 11. 19. the red horse daily persecuteth thẽ: the black horse bringeth hunger, dearth & other calamities among thẽ: the pale horse heresies & errors, &c. And not that the progres of the first seale ended at the opening of the second, in an, 36. but only his first week, neither at the opning of the third seale ended the second, &c. And so, seing the seals haue not properly an ende, it were very improper to make the 78. yeare [which is the end of the sevẽth week, or the end of the first week of the 7. seal] to be the end of the very 7. seal it self, or yet to begin the new account of the trumpets & vials at an endles end of the 7. seal. Now therefore, haue we explained this doubt sufficiently, as well that the 71. yeare of Christ, as why the 71. yeare of Christ is a common beginning to both the last of the seven seales, and first of the seven trumpets and vials.

The fourth Resolution.

That the fourth kingdom in Daniel, is the monarchy of the Romans *and not the smal divided kingdoms of the* Seleucians, *and* Syrians, *as some of late doe suppose.*

LEt not the followers of *Tremellius* take it in evill part, nor think that I derogate to the authority of so great a man in so far, as in this I list not to applaud vnto his sentence, but rather to the opinions of *Calvin*, *Oecolampadius*, and the ancients, for many reasons force me therevnto. First, the vniversal consent and authoritie of all the learned that haue written before *Tremellius*, who all with one vniforme accord, do refer and apply both the fourth iron Kingdome of the image (Dan. 2) & kingdome of the fourth beast [Dan. 7.] vnto the *Roman* monarchie, & do shew thẽ to agree in all their notes and tokens. Secondly, becausse that the

Seleucians & Syrians, who succeeded to *Alexander*, & *Alexander* also himselfe are laid to raign as *Grecians*, & not to brook a distinct or divers kingdom frō the *Grecia*ñ Monarchie, which is prooved most manifestly by the 8. chap. of Dan. where the two-horned ram is expresly interpreted verse 20. The kings of the *Medes* & *Persians*, and the Goat is interpreted the whol kingdom of the *Grecians*, to wit, not only *Alexander* the great, but even also his whole successors in these words, vers. 21. *And the goat is the king of Grecia, and the great horne that is betweene his eies, is the first king* (to wit Alexander) *and where that it is broken, and four stood vp for it, are foure kingdomes that shal stand vp of that nation but not in his strength.* Herewith agreeth Dan. chap. 7. vers. 6. in these words: *After this I beheld, and loe, there was an other like a Leopard, which had vpon his back foure wings of a foule, the beast had also foure heads, and dominion was giuen him.* And in the beginning of the book of Maccabees, the same is made plain in these words, chap. 1. vers. 5. *And when Alexander had raigned ouer regions, nations and kingdomes, they became tributaries vnto him. After these things he fell sicke, and knew that he should die. Then he called for the chief of his seruants which had bene brought vp with him of children and parted his kingdom among thē, while he was yet aliue. So Alexander had raigned twelue years when he died, and his seruants raigned euerie one in his roome, and they all caused themselues to be crowned after his death, and so did their children after them many years.* Seeing then the *Seleucians* & kings of *Syria* whosoever succeeded to *Alexander*, are holden for *Grecian* Kings, & the *Grecians* were *Daniels* third beast or Monarchie, it followeth therefore necessarily, that the *Seleucians* & *Syrians* were not Daniels fourth beast or Monarchy, but only a part of the third. Thirdly, the years of the raigne of the *Seleucians* & *Syrians*, through all the booke of the Macchabees are dated and stiled by the yeares of the Grecian reigne, & one & the selfe-same dating or *æra* doeth serue for both. Therfore vnder the selfsame kingdom & monarchy of the *Grecians* are they cōpreheded & are no fourth kingdome, &c. Fourthly, no man, as I beleue, will deny, but that *Daniels* fourth beast (cha. 7) that arose out of the sea, & had ten horns, & a mouth speking great things, & words against the highest, & which suppressed the Saints of the most high for a time, times, & halfe a time, is that selfe-same beast which S. Iohn *Apoc.* 13. & 17. describeth rising likewise out of the sea, & hauing ten hornes & a mouth speaking great things & blasphemy against

God,& making war againſt his Saints,& overcomming them,& having power 42.moneths (which we prooue in our 15.prop. to be all one,with a time,times & halfe a time)but this beaſt of the revelation raigned in the daies of S.Iohn, and this metrapolitan citie reigned evé thé over the whol world,Apoc.17.ver,laſt: but the *Seleucian* & *Syrian* kingdoms were extinguiſhed before the comming of Chriſt,as witneſſeth *Tremellius* himſelfe: Therefore the fourth beaſt, neither in *Daniel* nor in the Revelation can ſignifie the litle decaied kingdomes of the *Seleucians* & *Syrians*. To this argument I adde the inconvenient that would follow,if this fourth beaſt in the Revelatiõ ſhould ſignifie the kingdom of the *Seleucians* & *Syrians* then paſt and by-gone,then were the whole Apocalypſe made of none vſe, but alluterlie in vaine, as an idle & ſuperfluous hiſtorie of thinges by-gone, ſet out vnder myſteries,and not to be a prophetical premonition of things to come But to the effect that the trueth of this matter may be the more deeplie riped out,let vs weigh & conſider the chief notes & tokens contained in the text of *Daniel*,whether the ſame agree rather to the *Seleucians* & *Syrians*,or to the *Romãs*,& whether *Daniels* quadriparted image & four beaſts are to be extinguiſhed in Chriſts firſt comming,or in Chriſts ſecond comming.Fiftlie,then it is manifeſt,that this Image and theſe beaſts(at the leaſt the laſt of them)are after a maner to abide vntil the latter daies.For *Daniel* 2 28.ſaith,*But there is a God in heauen that reuealeth ſecrets,& ſhewed the king Nebuchadnezzar what ſhalbe in the latter daies.* But the latter daies,are the daies of the Antichriſt.1, Iohn 2.18. and ſince Chriſt, while as the Romans do reigne and the kingdomes of the *Syrians* & *Seleucians* long time ſince were extinguiſhed. Therefore, the fourth kingdome or Monarchie is not of the *Seleucians* & *Syrians*, but of the *Romans*. I know that ſome will miſconſtrue theſe latter daies, for the daies before Chriſt: but I appeale to the Angels conſtruction of the like viſion, Dan.7.17.18. Where it is ſaid, that the four beaſts are foure kingdoms which ſhal riſe out of the earth,& they ſhal take the kingdome of the Saints of the moſt High, and poſſeſſe the ſame for ever, even for ever & ever.

Sixtly,Dan.7.9.10.13.17.22.25.26.27.it doth evidétly appear,that there ſhal ſome reliçts or ſhew of the fourth beaſt & monarchy abide & remaine while the throns be ſet, & the anciét of daies

ſit in iudgement, and the booke be opened, and till the ſonne of man come in the cloudes of heauen, and till he get all dominion and honour, and kingdoms, that all people, nations and tongues may ſerue him, and till his everlaſting kingdome come, which never ſhall haue an end: which doubtleſſe, is the day of Iudgement and Chriſt his ſecond comming.

And further, by the ſaid texts, the blaſphemous horne is to make warre againſt the Saints, and to prevaile againſt them, vntill the ancient of daies come and giue iudgement to the Saints of the moſt high, & that the time approach that the Saints poſſeſſe the kingdome. And the ſaid horne ſhall ſpeake wordes againſt the moſt high, and ſhall conſume the Saints of the moſt high, and thinke that hee may change times and lawes, and they ſhall be given into his hand vntil a time, times, and halfe a time, but the iudgement ſhall ſit, and they ſhall take away his dominion, to conſume and deſtroy it vnto the end. And the kingdome and dominion, and the greatnes of the kingdom vnder the whol heauen, ſhal be giuen to the holy people of the moſt high, whoſe kingdome is an euerlaſting kingdome, and all power ſhall ſerue him. Which all is doubtleſſy meant of the eternall kingdome of Chriſt and his Elect, which is not in this world, nor can bee long before the day of iudgement, and blaſt of the laſt trumpet, Apoc. 11.15.17.18. But long before the day of iudgement, euen before Chriſts firſt comming, the kingdomes of the *Seleucians*, and *Syrians* decayed, therefore, their kingdome is not the fourth Monarchie, or fourth beaſt. Seuenthly, theſe foure beaſts or Monarchies ſhall take vnto them the kingdome of the Saints of the moſt hie, and ſhall poſſeſſe the ſame for euer, euen for euer and euer, [Dan. 7.17.18.21.] But who in theſe ages, ſince Chriſts nativitie, haue taken vp, and poſſeſſed the kingdome ouer all Chriſtians, and Saints of God, except the Romans? It is therefore the Romans, that haue brooked the fourth beaſts Monarchie, & not the *Seleucians*, or *Syrians*: But ſome wil here obiect, that this poſſeſsion of the kingdome of the Saints, *for euer*, is but meant while Chriſts firſt comming: for all the ceremonies of the Leviticall Lawe, were commanded by *Moſes* to be obſerued for euer and yet were all abrogated, and annulled at Chriſts firſte comming. I anſwere hereto, that the ſingle terme [*for euer, in ſaculum*] is oftentimes found to end in Chriſts firſt comming, but we read

not, but that whē the ſame is doubled *in ſeculum ſeculi*, or *in ſecula ſeculorū*, that is to ſay, *for ever & for ever*. But then in that caſe it abideth ſo long as this worlde ſtandeth, even to Chriſts ſecond comming, far rather here, where the ſame terme is tripled in thoſe words: *And they ſhall poſſeſſe the kingdome for ever, yea, even for ever and ever.*

Eightly, it appeareth evidently that Chriſt Ieſus being the litle ſtone that was cut off the hil, at his firſt comming ſhould not become the great mountaine that filleth the whole earth, til neere his ſecond comming, at which time he ſhould ſmite the image vpon the feet, and breake the ſame (Dan. 2. 31. &c.) and ſhould ſtand for ever and deſtroy all other kingdomes: for while as the Chriſtiā Church is but yet militant, & Chriſt that litle ſtone but as yet increaſing to a mountain, it is not apparant that he ſhal deſtroy the Image till his ſecond comming, at which time he ſhall become a great mountaine, filling the whole earth, and deſtroying all other kingdomes, and from thence he and his Church ſhal raigne and triumph eternallie, for the which it is written, Pſal. 109. 1. *The Lord ſaid vnto my Lord, ſit at my right hand till I make thine enemies thy footeſtoole.* And Heb. 10. 13. *He ſitteth for ever at the right hand of God, and from henceforth tarieth till his enemies be made his footeſtoole.* For if before Chriſts firſt comming this image of the wicked kingdomes and fourth beaſt had bene alreadie extinguiſhed, why would God haue bidden our Lord to tary and await for that deſtruction of his enemies, which alreadie was begun and paſt. Therefore this fourth kingdome of the image and beaſtes is to abide almoſt to Chriſts ſecond comming, and conſequently it is the *Romā* Empire yet extant, and not the decayed *Seleucian* and *Syrian* kingdomes. Ninthlie, the fourth beaſt by his wicked and litle horne, made warre againſt the Saints of the moſt high, and ouercame them, and they were giuen into his hand, for a time, times and halfe a time (Dan. 7. 21. 25) which wee haue proued prop. 16. to be the ſpace of 1260. years. But neither the *Seleucians*, nor *Syrians*, neither far leſſe *Antiochus Magnus* (if he be called the litle horne) did altogether raigne longer than 245. yeares. Therefore neither is the kingdome of the *Seleucians*, and *Syrians*, to be holden for the fourth beaſt or Monarchie: neither this *Antiochus*, for the litle horne thereof, but rather the Romane Monarchie: for that beaſt, and the Biſhope of *Rome* for this horne

Tenth-.

Tenthly, the third kingdom (to wit of the Grecians) impired over the whole earth [Dan.2.39.] and nevertheleſſe, the fourth beaſt or monarchie was much ſtronger than it, [Dan.2.40. and 7.7.19.23.] But the *Seleucian* and *Syrian* kingdomes, were not ſo ſtrong as the *Grecian* kingdome, even of *Alexander* himſelfe (incaſe yee would diſtinguiſhe theſe from the Grecians) neither did they raigne over the whole earth, but were a great deale feebler than the kingdome of *Alexander* (Dan.8.22) where it is ſaid *that the great horne was broken and foure did ſtande vp for it, which are foure kingdomes which ſhal ſtande vp of that nation, but not in his ſtrength.* But the *Roman* Empire was a great deale ſtronger than the *Grecian* Empire, it is therefore the Empire of the *Romans*, and not the ſmal kingdome of the *Seleucians* and *Syrians*, that is to be eſtabliſhed for the fourth beaſt or monarchie.

Elevently, in the daies of theſe kingdoms ſhal the God of heaven raiſe vp the eternall kingdome of Chriſt, and of his Saints [Dan.2.44.], But long after the kingdome of the *Seleucians* and *Syrians* was extinguiſhed, muſt wee recken Chriſts kingdome to begin, whether yee count by his firſt comming, or by his ſecond comming. But contrarily, the *Romans* impiring, Chriſt firſt came in the world, and thoſe alſo not vtterly aboliſhed, ſhall Chriſt retutne again in his ſecond comming. Wherfore it is ſaid of the *Roman* Antichriſt, *that the Lord Ieſus ſhal conſume him with the ſpirit of his mouth, and ſhal aboliſh with the brightneſſe of his comming* [2.Theſ.2.] Even not long before his ſecond cōming as in diuers parts of the *Reuelation* is moſt manifeſt. Then ſeeing in the daies of the Empire of the *Romanes*, Chriſtes kingdome ſhould ariſe [the *Seleucians* and *Syrians* long before decayed] therefore the *Romans* and not the *Seleucians* and *Syrians* are to be reckened for this fourth beaſt or monarchy.

Twelfthly, ſeeing this fourth tyrannical Empire deſcribed by *Daniel* in his 2. & 7. chapters is not allutterly to be rooted out, til Chriſts ful kingdome firſt come. And ſeeing his full kingdome is not to be eſteemed of this worlde, as Iohn.18.36. teſtifyeth, ſaying, *My kingdome is not of this world, &c.* And that artickle of the Lords prayer, *Let thy kingdome come*, And Apoc.11.15. ſpeaking of the latter day, ſaith, *& the ſeuenth Angel blew the trumpet and there were great voyces in heaven, ſaying, the kingdoms of this world are our Lords, and his Chriſts, and he ſhal raigne for euermore.*

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For Sathan, through all the Scriptures is called the prince of this world, and therefore vnto the end of the world there muſt abide ſome dregs & remanent of this fourth beaſt or Empire: But the kingdomes of the *Seleucians*, *Syrians*, and of *Antiochus* evaniſhed and decayed many ages ſince, while as there yet abideth a ſhew and remnant of the Romane Empire, both with the Emperours of Germanie, and with the Popes of *Rome*. Therefore it is moſt ſure that the title of the fourth kingdome or Monarchie in *Daniel*, ought iuſtly to be attributed to the Roman Empire, and not to the ſmal kings of *Seleucia* and *Syria*, which was taken to prooue.

Fift Reſolution.

That the litle horne in Daniel *chap.7. doth ſignifie the Romane Antichriſt, and not* Antiochus *properly, as ſome ſuppoſe.*

LEt the twelue reaſons which we haue lately ſhewed be conſidered, by the which we haue prooved the fourth beaſt, and all his properties, hornes and members to be referred to the Romane Monarchie, and not to the kingdomes of the *Seleucians*, and *Syrians*. There are indeed certaine notes and tokens ſhewed in that chapter that doe agree both to the Roman Antichriſt, and to *Antiochus*, yet truely and properly to the Antichriſt: but to *Antiochus* they cannot be attributed except by a ſimilitude and compariſon: wherefore iuſtlie we call *Antiochus* to be the ſymbol and figure of the Antichriſt. But many things are herein ſpoken, that cannot be iuſtly referre 1 to *Antiochus*, though ſome do violently wreſte and throwe the ſame.

By the Apoc. chap. 11. 2. 3. Wee are taught, that the prophane and idolatrous Gentiles, ſhall poſſeſſe the externall and viſible Church, and ſhall tread downe the true latent Church fourtie two Moneths, and that in that meane itime the teſtaments and witneſſes of God ſhall prophecie cladde in ſack-cloth, for all the ſame daies of 1260. And chapter 12. 6. that the true ſpouſe of Chriſt, even his holy Church fled then in the wilderneſſe 1260. daies, and againe (verſe 14.) that ſhee flew away to the deſert to her place, where ſhe was nouriſhed for a time, times, and halfe a time, from the preſence of the Dragon.

And by the 13. chapter, that the Antichriſtian and blaſphe-

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mous mouth of the beast was opened with blasphemies against God, to blasphem his name & his tabernacle, & these that dwelt in heauen: and that it was given him to make warre with the Saints, and to overcome them, and power also given him over al people, tribes, tongues and nations 42. moneths, and that all they that dwelt vpon earth, adored the beast, &c.

Now since all these actions are one (or at the least) doe conveene and accorde in one purpose, therefore, also they must necessarilie conveene in one date or time: And that date by our 16. proposition is prooved to be 1260. years, and the same is confirmed by the Apoc. 23, 3. by the which it is manifestly said, that the Antichristian seate shall adiudge and condemne to death, and shall behead the witnesses of Iesus, and them that haue not adored the Antichrist, nor receiued his marke, but haue lived godly with Christ the 1000. yeares of the Antichristian raigne: by the which it is certaine that a time, times, and halfe a time, or a thousand, two hundreth, threescore daies, are not three yeares and an halfe, as many doe misconstrue them to be, but to be 1260. years, as we haue prooved.

But now (to returne to *Daniel* again,) that litle horne is said here to haue a mouth speaking great things, & to vtter words against the most high, and to be more mighty then the rest, and to consume the Saints of the most high, & to think that he shal change times and Lawes, and that they shall be giuen ouer in his hand, for a time, times, and halfe a time. Behold how the Empire of this horne in *Daniel*, and the empire of the Roman Antichrist, in the Apocal. doth most perfitely agree, both in their actiõs, & in their cõsent of time: The date therfore of the time, that that horn shal reign, must be 1260. years: neither would the old *Chaldeãs*, of *Daniels* time: nor the *Greciãs* of S. *Iohns* time, deny this form of accoũte if they were aliue: for with them the name of the lesser time, was taken for a yeare, and the name or terme of the greater time was taken for a yeare of yeares: or 360. yeares. And that forme of account, was vulgar, and familiar among them, though now to vs, they seeme mysteries. But seeing, not only *Antiochus* himselfe, but all his predecessours, from *Alexander* the great, & al his successours, vnto *Philip*, the last king of *Syria*, and *Asia*, did no longer all reigne, than 245. yeares. And that the Pope or Roman Antichrist, hath now reigned 1260. yeares. Therefore to this Anti-

christ,

christ, and not to that *Antiochus*, must that little horne in *Daniel*, be attributed, And where it may be obiected, that by the books of the *Maccabees*, it doth appeare, that *Daniel* did meane of *Antiochus* I put a great distinction betwixt those things that *Daniel* doeth speak in one place of *Antiochus* properly, & in other places as properly of the Antichrist. For I denie not, but that these things that *Daniel* doth speake concerning that little horne, which waxed great toward the South, and towarde the East, and grew vppe vnto the Host of Heauen, and tread downe of them, and did exalt himselfe against the Prince of princes, and against his Saints, and which tooke away the daylie Sacrifice, 2300. euenings and mornings, (that is to say, naturall dayes) mentioned *Dan.* chap. 8. vers. 9.10.11.12.13.14.23.24.25.26. & manie of these things which are spoken by *Daniel*, in his eleuenth chapter, doe properlie appertaine to *Antiochus*, and are exponed in the bookes of the *Maccabees*: for in these places, *Daniel* sheweth definitly *Antiochus* rising, his deeds & actions, with their times & dates: but contrarilie, I constantlie affirme these things that are spoken by *Daniel*, in the 2. and 7. chapter of the fourth kingdome, and fourth beast, and of those that arose thereof, and of these time, times, and halfe a time, and of these things that are spoken by *Daniel*, in the 12. chapter, to be spoken of the rising of the Antichrist, of his reigne, and of the dates and times of his reigne, and of actions that were to be accomplished, after the birth of Christ: and neither to bee spoken of *Antiochus* properlie, neither yet to be exponed and performed in the books of the *Maccabees*. I feare greatlie, least some that defend too wilfullie, that opinion, wold contend, and say also that all things spoken by *Daniel*, were accomplished before Christs passion, vnlesse that Christs owne wordes gaue expresse cleare testimonie in the contrair, Mat. 24.15.16.17. Marke 13.14. Luke 21.20. shewing that some Prophecies of *Daniel* remained to be accomplished after Christs dayes.

The sixt Resolution.

That the Popes kingdome, both spirituall and temporall began in the dayes of Sylvester *the first, betwixt the yeares of God* 300. *and* 330.

THogh this be proued in our 36. proposition, yet some zealous brethren, vnderstanding that the Pope acclaimeth the title

of both the words, and not finding great mention thereof in *Eusebius*, *Ruffinus*, *Socrates*, & *Theodoretus*, haue willed me to write more particularlie, and amply of the Popes power, vsurped ouer secular princes and kings, and likewise ouer the remanent Christian Churches. The Papisticall cleargie beginneth the account of their kingdome at the Calends of Ianuarie, the yeare of Christ 313. and from thence euen vnto this day, counteth by fifteenes, which they call *Indictiones pontificiæ*.

Againe, it is founde, that the Emperour *Constantine* remooued the imperiall seate from *Rome* to *Constantinople*, about the yeare of Christ, 320. As saieth *Nauclerus* or 330. as others write, or thereby: and so left the towne of *Rome*, at the least, to Pope *Syluester*, if he gaue not the same to him. Againe, there is found into the *Decretals distinct. 96.* a gift and donation granted by *Constantine* to Pope *Syluester*, giuing him the towne of Rome, the threefolde crowne, the Pontifical robe of scarlet and purple, the preheminence ouer other Churches, and divers other priviledges, which seeme to haue bene done about the 316. yeare of Christ. And Paul. 2. Thes. 2. foresheweth that the Antichrist shall not be reuealed till he who holdeth, hold still a while, and then be remooved, or a diuision and translation made: which apparantly tooke effect, whē *Constantin* divided the Empire, & removed to *Constantinople* and left *Rome*. These & other divers reasōs make vs to begin thē Popes kingdom about these times & dates.

But forsomuch as some suspect the said donation to be false and fained: amongst whom is *Laurentius Valla*. Let vs therefore weigh his arguments, and we shall finde his chiefe reasons to be, that it was not likely that *Constantine* would haue raised *Syluester* to so hie a preheminence of honour and power vpon the suddaine, seeing he received no possession and deliverie thereof in hand. The second reason, because that *Eusebius* and remanent Historiographers aboue writtē, makes no mentiō thereof. Thirdlie, he thinketh it to be vnlikelie, that *Constantine* or any other King would at any time haue given the like, or that *Syluester* would haue accepted the same.

Fourthly, VALLA doeth obiect the said gift to be of so rude a stile and so barbarous Latine, that by reason thereof he iudgeth it to be fained and fallsie deuised by some ignorant vnlearned man, and vnskilfull of eloquent Latine.

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As to the first argument, the not-taking of actuall possession and publike deliverie or infeftment prooveth not the gift the more to be false. *Constantins* leaving of the towne of *Rome*, and *Sylvesters* dwelling thereinto was enough for the first possession, till time should offer occasion, with leasure and lenitie to creepe further in outward possession. Which outwarde possession and publike infeftment, had both bene more reproachful and slanderous to *Constantine* to haue given, and more dangerous to *Sylvester* to haue taken vpon the suddaine and violently, then softlie at leasure to creepe thereunto: for all suddaine promotions are envied and hated. Anent the seconde argumente, all Historiographers knowe not all that is true, and some write not all that they know, but purposely conceale secret things, therefore all is not false whereof they omit to write. And yet the same is not omitted by other Historiographers, who (I must say) are worthie of credite. For whensoever an Historiographer writeth against his affection in favours of the thing which he hateth, then is he the more to be credited: But *Hermannus Gigas*, *Malleolus de nobilitate*, and *Nauclerus lib. 2. generat. 11.* hating this gift and making it be a miraculous voice and hand-write to be a venome and poyson to the Church of God: nevertheless (in favours of the trueth of the gift) make it to be truely given, and not forged and false; otherwise, if it were fained, it had bene better and more easie to them to haue improoved it as false, than to let it stand as true, and to forge as false a lie, to make that gift thereby odious.

As to the third argument, whosoever shall weigh and consider well the actions of all Christian Princes, and shall conferre the same with the holy Scriptures, they shall finde it most likelie, yea verie true, that both Princes haue giuen, and the Papist cleargie hath taken the substance of the rents of all kingdomes.

What Christian kingdome is not heavilie rent and broken by their owne kings, and is distributed to the Papistical Church and cleargie? Shall it not be said to be likelie to be true, or rather absolutelie to be true? seeing the holie Scripture forewarneth the same to come. Apoc. 17. in these words, *The ten hornes are tenne kings, which as yet haue not receiued their kingdome, but shall receiue power as kings at one houre with the beast: these haue one counsel, and shal giue their strength and power vnto the beast. &c.* Thereafter it is said, *For God hath put in their to fulfil his wil, and to doe with one con-*

ſent, for to giue their kingdome vnto the beaſte, vntil the words of God be fulfilled. Ye ſee then that Chriſtian kings muſt giue their kingdomes to the beaſt, Shall we then thinke that the Emperour ſhal be free from this decree of God? Nay truelie, Chieflie ſeeing that *Paul* hath expreſly foretold, that he muſt be remoued, and taken out of the way, and his kingdome divided, & the Antichriſt placed there, 2. Theſſ. 2. in theſe wordes, *And now, ye know what doth withhold that he may be reuealed in his time: for the myſtery of iniquity now doth worke, only he which holdeth now, muſt hold ſtil, til he be deuided or remoued, and then ſhal that man of ſinne be reuealed.* &c. It is ſaid Apoc. 13. 12. of this Antichriſtian beaſt, That *he did all that the firſt beaſt* [to wit, the Emperour] *could do before him,* &c. And Apoc. 20. 4. it is ſaid of the Papiſticall cleargie, *And I ſaw the ſeats, and they ſat vpon them, and iudgment was giuen vnto them,* &c. Whereby it is manifeſt, that not only a kinglie power was given by kings, but alſo an imperiall power was giuen by Emperours, at the pleaſure and appointment of God. Neither was it apparant that any Emperour would rather doe the ſame, than he who was the firſt Chriſtian, and baptized Emperour, and who was (as is alledged) miraculouſlie cured of his leproſie, and who firſt of all did tranſport himſelfe, and his ſeat out of the way, and dwelling in *Conſtantinople*, left *Rome* to the Pope. Neither doth it appeare, that any of the Popes would rather accept the ſaide gift, than he who after thirtie three Biſhops of *Rome*, that were martyred, was the firſt that purchaſed to himſelfe, & his after-commers freedome, and ſafetie in all time comming. Wherfore both *Conſtantine*, blinded with a ſuperſtitious ſimplicitie, might haue bin the ſame man, that would haue giué the ſaid gift: as alſo *Syluester* might haue bin the ſame man, & ſo giué to auarice, that he wold haue accepted the ſaid gift, ſeeing that not only the holy Scripture teſtifieth, & forewarneth, that Chriſtian Princes ſhall be ſuch, but alſo the rich rents, & patrimonies, of the Papiſticall Church and cleargie, granted to them by the princes of al countries, doe proue and teſtifie, that the princes were ſuch men in effect.

Concerning the fourth argument, The rudenes of the ſtile and barbaritié of the *Latine*, were litle to the purpoſe, to improoue the gift, though that ſame Latin exemplar, had bene the principall gift: but farre leſſe doth it worke againſt the originall gife,

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which was written in Greeke language, as teſtifieth *Bartholomaus Picernus, de monte arduo*, who alſo tranſlated the ſame out of Greek, in better Latin. I haue ſeen alſo other tranſlations thereof in Latin. Therfore this Argument taken frō the vnlearnednes, & barbaritie of the ſpeech, is without any force, ſeeing contrare a gift written in Greeke, the obiection of the barbaritie, of the tranſlation thereof in Latin is no matter. Theſe are *Vallaes* chiefe Arguments, who in the reſt, preaſſeth more through eloquence and ornat ſpeech, to perſwad than to proue or demonſtrat.

Laſtlie, ſeing in the end of his oration, he obiecteth many crimes to the Pope, to proue that his tyrannie ſhould bee bridled: by theſe ſharpe & bitter invections, he appeareth to haue oppugned againſt the trueth of this gift, more for particular hatred he had againſt the Pope, than for any certaintie he had, that this gift was falſe or forged: which appeareth more wicked, troubleſome, & noyſome, to the true Church of God, than falſe or fained in it ſelfe. Read *Genebrard. lib. 3. chronogr.* about the yeare of Chriſt 315. where he proueth the trueth of this gift, by teſtimonies of Ethnicks, of Iewiſh Rabbins, and by Kings, and Emperours, confirming the ſame. Neither doe I affirme it ſimple to bee true, but leaueth the ſame doubtfull, and vncertaine: for alwayes bee it true or falſe, it may iuſtlie be the period, or epocha, of the popes kingdome, ſeeing ſome of his cleargie do reckon therefra, and others do make their reckoning by indictions not farre therefra, as we haue ſhewed in our 36. propoſition. So all theſe periods of *Conſtantines* tranſporting of his ſeat, [be it Anno Chriſti 320. as *Nauclerus* affirmeth, or 330. or further, as others make it] and the period of the Papiſticall Indictions, Anno 313. and the period of *Conſtantines* gift, Anno 316. fall all in *Syluester* the firſt his dayes, ſo neere togither, that it is no matter, from which of them wee rathereſt make the reckoning of the Popes ſeculare kingdome. As to his ſpirituall kingdome & power, vſurped ouer Chriſtian Churches, we can not begin that account at the time that they challenged, and claimed the ſupremacie ouer their brethren, while as yet they were but feeble, and lacked power to tyranize. For if we would begin at that time. *Lucius*, Pope of *Rome*, in his firſt Epiſtle, to the Biſhops of *France*, & *Spaine*, in An. Chriſti, 256. writeth, that the Roman church is the Apoſtolik head & mother of all Churches. Ité *Bartholomaus, Carranza Mirandenſis,*

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writeth in his book, *de summa consiliorum*, that *Marcellinus* Pope of *Rome*, about the year of Christ 300. being convict by *Caius*, & *Innocentius*, deacons, & by *Vrbanus*, *Castorius*, & *Iuuenalis* priests, & by 28. witnesses moe, & at last in a Synod of 300. Bishops, and 30. priests, that he had sacrificed, & offered incense in the Temple of *Isis*, & *Vesta*. *Marcellinus*, his head ouerspred with dust, & ashes, crieth out with a loud voice, I haue sinned before you, & ought not to stand in the order of priests: for auarice hath corrupted me with gold, & they subscribed to his conviction, and condemned him outwith the citie, saying, of his owne mouth, he is condemned, & of his owne mouth, being accursed, he hath receiued excommunication to death: for no man yet euer could judge ouer his Bishop, or a prelat ouer his priest: for the first, and principall seat, cannot be adjudged by no man. Thou art the iudge, & of thy selfe shal be condemned: yet in presence of vs, thou art the iudge & thou art the offender. Hitherto *Carranza*, speaketh of *Marcellinus*. Again the same *Carranza*, speaking of *Marcellus*, who was pope, about the year of Christ 309. writeth, that there is an epistle of his, written to the Bishops of the province, of *Antiochia*, & extant in the decretals (2. 46 *ad Romanam*) where first he discourses of the primacie, of the Roman church, vnto the which al Bishops should haue their recourse, as vnto their heade, according to the iniunctiõs of the Apostles, & should appeal thereunto, that therfra they may receiue their sentẽces & decrees, frõ whõ they haue receiued their orders, & cõsecratiõ: vnto the which seat, the seat of *Antiochia*, that somtime was the first, hath yelded & giv̈e place

By thẽ it is appointed, & ordained that no Synodal convention shalbe, without the authority of that same seat. Hitherto speakes *Carranza*. But al this time, eué frõ the 256. year, to the 313. year of Christ, the popes wer but feble, & lacked tẽporal power, till *Sylvester* (who began in the 313. year of God, to account their kingdome by indictiõs) did purchase secular authoritie, & power of *Constantin*, & thẽ, as saith *Carranza*, he made ordinãces for the liberty of the clergie, that no laick mẽ, shuld pretẽd to impute any crime to any of the clergie, & that none of the clergie shuld enter in iudgment, before a laik iudge, for any maner of cause, but before the church. Moreover, he saith, that *Sylvester* made a synodal convention in *Rome*, in whose second action, *Can.* 18. are written these words. *Nemo iudicabit primã sedem, quoniam omnes sedes a pri-*

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ma sede iustitiam desideramus temperari: neque ab Augusto, neque ab omni clero, neque à Regibus, neque à populo Iudex iudicabitur. Et subscripserunt 284. Episcopi. 45. Deaconi, & duo sequentes, Augustus Constantinus, & Mater eius Helena. Et fixit Canonem hunc Syluester Episcopus in Vrbe Roma, & omnibus Episcopis aspersit & scripsit. Actum in Traianis thermis 3. Calend. Iulij Domino Constantino Augusto tertio & Prisco Consule: That is to say, *No man shall iudge ouer the first seate, for all seats doe desire to haue iustice modified by the first seate, and neither by the Emperour, neither by the whole cleargie, neither by kings, neither by the people shal the iudge be iudged. And 284 Bishops, 45. Deacons, and these two following, Augustus Constantinus and his mother Helen all subscribed this Canon, and Syluester Bishoppe set vp the same in the Towne of Rome, and wrote and spread it among all the Bishops. Dated & done at Traians hote-bathes, the third day before the Calends of Iulie, the Lord Constantine Augustus the third time, and Priscus being Consuls.*

At this time therefore, we may iustlie begin the Popes spiritual kingdome, which from this foorth, piece & piece, and softlie increased craftilie, and grewe at length to that tyrannie, that the true professours were martyred, and the true Church constrained to lurke, and lie invisible. And whereas *Ruffinus* writeth, that it was statuted in the Counsell of *Nice*, *vt Episcopus Romanus, subvrbicarum ecclesiarum sollicitudinem gerat*, *That the Bishop of Rome take a care and oversight of the Churches, in and about Rome*: It followeth not therefore, that onely this care and credit was committed vnto him: for it is another matter, to desire a King or Bishop to take care ouer his owne familie, and another thing, to bid him take care alanerlie ouer his owne familie: for there are manie Princes who while as they neglect their owne families, and families that are neereſt them, wil nevertheles be said and accounted to haue preheminence and rule over all the families and maisters of the families of the whole realme. Neither hee that chargeth a Prince with this particular care, doth the more distract from him the generall care: so now haue we discoursed sufficiently the time that both the Papistical kingdomes, temporal and spiritual had their powerful beginning, which after my ivdgement are meeteſt to be accounted from the 313. yeare of God, and to proceed by the Indictions, as the Papistical cleargie themselues do recken.

The seventh Resolution.

That the Pope during his foresaid reignes, hath possessed and corrupted the outward and visible face of the Church, and hath persecuted God his true Church, and made the same to lurke and become latent and invisible all these daies.

FOr the better resolution of this question, who they are that haue possessed the outward Courte of the Temple, and doe tread downe the holy citie 42. moneths, Apoc. 11.2. I remit the reader to the notes, [*a*, *b*, *c*,] of the said 11. chapter, where it is shewed that the vtter court of the Temple, is the outward and visible face of the Church, with the externall rites and glistering superstitions thereof. The holy citie is the true latent Church and spouse of Christ. The 42. moneths, are 1260. yeares of the Antichrists reigne. But forsomuch as some doe thinke that the outward and external face of the visible Church was not at that time corrupted with any externall rites or vaine superstitions: therfore, it is thought good that they be expremed in particular.

These then that were deuised about that time, were the Bishops staues, the Archbishops cloke or pale, the Cardinals crosse and remanent ornaments (as they call them) of the Cleargie. Item, their Holie-water, their Chrismes vsed in baptisme, the shaving of their heades, their golden and silver vessels in the Church, their albs and corporals of linnen for the altars, their consecration of the altar, the obseruation of daies, the publike fasts foure times in the yeare called *Angaria*, the fasting in Lent from flesh, the choise of meates, the pretended chastitie of the Cleargie, the celebration of Masses in memorie of martyrs, and vpon their graues, the adoration of the crosse, and many other superstitious dotings, which all were instituted and deuised, and arose about the 313 yeare of Christ, together with the pride of Popes, & the immunitie of his cleargy frō secular powers, & stile of primacie vsurped by the Roman Bishop. This proud vsurped primacie, with the glorious heape of other superstitions externallie glistering, are called the outwarde court of the Temple, that is to say, the externall and visible face of the Church, and consequently the authors, deuisers, intertainers & followers of these outward and glorious superstitions, to wit, the Pope & his cleargie, are these whom the text calleth Gentiles, to whom the

outward court of the Temple was giuen, and who tread downe the holie citie, &c. But least that some should yet thinke, that the Papist Church, was not as yet become so Antichristian, nor the outward face of their Church, so corrupt in doctrine, but that good men might haue adioyned them thereunto. I will declare besides the former externall rites, three horrible, and detestable Antichristian tokens, introduced about *Sylvesters* dayes, amongst the Papisticall cleargie. The first is, the proud supremacie, mentioned 2. Thess. 2. by the which the Antichrist shall extoll himselfe aboue all that is called God. This primacie, and proud supremacie, we haue taught at length in diverse places, that the Bishop of *Rome*, doth claime and challenge to himselfe, euer since the 313. yeare of God. The second token forewarned by *Paull*, 1. Tim. 4. 3 is the abstinence from marriage, and choise of meats, which not only the Roman Bishops *Telesphorus*, *Calixtus*, *Fabianus*, *Melchiades*, & *Sylvester* the first, haue appointed, and instituted: but also the Synodall counsels, conveened in this *Sylvesters* dayes, to wit, *Neocesariense consilium*; *Elibertinum*, and *Arelatense secundum*, and manie moe Counsels after, that haue approoved, and euer since *Sylvester* the first his dayes, vnto these our dayes, are mightily defended. To these may be added, the third Antichristian token, which arose about the said *Sylvesters* dayes, to wit, the abuse and corrupting of both the Sacraments, for not onely the Popes of these dayes, but also their whole cleargie [in whose handes was the externall and visible ministerie of the Church] in stead of the Supper of the Lord to be celebrated of pure and simple bread & wine, to the behoue of Gods Saints liuing vpó earth, did appoint the masse, of bread and wine, mixt with water, and ordained the same to be celebrated vpon the graues, and in memorie of men dead, & deceased (as testifieth, *Bartholomaus Carranza*, speaking of Pope *Felix*) & in stead of pure, & vnmixt, water only to haue bin ministred in the sacrament of Baptisme, they adioyned in these daies consecrat (or rather execrat) chrisme, like as shortly thereafter they eiked to spitle & salt. Who then of good conscience and precise christiã, wold haue suffred [by other superstitions] the holy Sacrament of Baptisme, this wise to be polluted with chrisme, & the Supper of the Lord to be degenerate, and turned ouer to the masse, & to be celebrated for dead mé, & to be polluted with the relicts of dead mé [althogh martyrs] & to be mixed with water?

Further

Further, what godly mā could haue ſuffred, or allowed the choſe of meats, which Chriſt hath commanded vs to eat indifferentlie with thankſgiuing, euē of al that is ſold in the market, 1. Cor. 10. 25? Or who wold comport with the forbidding of mariage to the clergie alluterlie, & to laick perſons, to the fift degree of affinitie, or conſanguinitie. Finallie, what godly perſon could comport, or beare with the pride, & primacie of the Biſhops of *Rome*, then begun? Neither was the Synodall counſels altogether pure & clean, & free from theſe corruptions: yea, who can ſay, that the firſt coū ſell of *Nice* (which was the pureſt, & moſt godly counſel, that we read of) was ſincere, & vpright in al the ſeuentie arricles thereof, that was ſaid to haue bene ſtatuted at that time, ſeing we finde in thoſe 20. articles, that only are extant, ſome ſuperſtitious rites introduced, euē the obſervation of daies, to wit, of peace & ſuperſtitous pēnances (as they cal thē) which afterward moſt abſurdlie were called, ſatisfactions? Likewiſe, in the general counſel, holdē at *Conſtantinople*, in the fift Canon therof, it is ſtatute, that the Biſhop of *Conſtantinople*, ſhal haue the honor of the primacie, after the Biſhop of *Rome*, becauſe that it is new *Rome* (*diſt.* 22. *Conſtantinopolitana ciūitatis*) in the counſel at *Chālcedon*, *Can.* 14. it is ſtatut that a Nun who marieth, after ſhe receiued orders ſhal be accurſed [25. *q.* 1. *Diaconiſſa nou*] Itē *can.* 15. It is ordained, that neither a Virgin dedicat to God, neither a Monke may be ioyned in marriage, vnder the pain of excōmunication (27 *q.* 1. *Si qua Virgo*) Theſe & divers other abuſes, & ſuperſtitious rits, creeped in, in the outward & viſible face of the Church, in *Syluester*, the firſts dayes, & about the firſt beginning of the papiſtical kingdom. And as to the increaſe of their errours of idolatrie, artolatrie, transſubſtantiation, pardōs, indulgēce, remiſſiō of ſins, which they haue al broght in ſince, there is no mā ignorāt therof, that knoweth the hiſtories The greateſt queſtion conſiſted in their firſt errors, by the which in the beginning of their kingdome, they did pollute & corrupt the outward and viſible Church, ever more and more vntill our daies, during the ſaide 1260. years of their reigne. This farre concerning there poſſeſsing & brooking of the outward and viſible Church, and polluting of the ſame, all the daies of their raigne, which was the firſt part of the former reſolution: reſts to ſhewe the ſecond part, to wit, that the Biſhops of *Rome* haue, during this time, perſecuted the true Church of God, and made the ſame to lurke, and become inviſible.

There is none that haue read histories, who will denie, but that there haue bene manie in the midst of the Popes reigne, about the 1000. yeare of Christ, who haue opponed against diverse of the Popes errours, and abuses, and were therefore persecuted, and diverse martyred by the Pope. But manie men suppose, that in the beginning of his reigne, none made opposition against his errours, and none therefore was persecuted by him, & his cleargie, at that time, as they suppose: but the contrare may be seen by histories, & speciallie in the book called *Catalogus testium veritatis*, where in An. Christi 300. *Lactãtius* did inveigh against images, superstitious rites & ornaments of the Churches, the Bishops of *Rome*, contrarily, by edicts, & excõmunications, defẽded the sam.

Antonius Eremite, about the year of Christ 350 opponed against the worshipping of Saints, reliques, & against the regular ordors. *Hilarius*, about the yeare of Christ 360. writeth against humane traditions, and against free-will, and plainly withstood Pope *Leo* thereinto. *Vigilantius*, about that time, inveighed against the worshipping of departed saints, and their reliques, and against compelled chastitie, and therefore was hee pursued, and condemned by the Pope, for an Heretik. *Epiphanius*, about the yeare of Christ, 370. plainlie inveighed against the worshipping of *Marie*, and of the saints, and publikelie teare and rent a vaile, in the which the image of Christ was painted. *Augustine*, about the yeare of our Lord 380. inveighed against rites and ceremonies, against forbearing of meates, and against adoration of saints, and authoriseth the scripture aboue all traditions, and writeth soundlie of iustification. *Ierome*, about the yeare of God, 390. inveigheth against the primacie of the Bishops of *Rome*, and remouing thence, to *Hierusalem* in his old age, writeth in his Epistles, and calleth *Rome*, *Babylon*. About the yeare of our Lord 400. *Chrysostomus* inveigheth against the intercession of saints, and humane traditions. Against these three, *Ierome*, *Augustin*, & *Chrysostom*, thogh the Popes of these dayes durst not much gainstand, yet more craftilie. the Pope & his clergie sensine haue persecuted their works, & books I meane, haue so altered, & perverted them, that they now speak alluterlie in fauours of the Pope, against their first editions, as testifie ancient copies, yet extant, and *Index expurgatorius*. In the days of *Clodowick* king of *France*, the Bishops of *France* & *Germany* wrote to the Pope *Anastasius*, against his primacie & superiority.

About

About the yeare of Christ 500. *Alachis* king of *Lombards* disdained and inveighed greatly against the filthie lust of the cleargie, vnder pretext of Chastitie, for the which they stirred vp warres against him. In the meane time, he made his vowe that he should fill an whole Well full of their stones and privie members. About the 700. yeare of Christ the *Besantes* inveighed against Images, and therefore did the Pope condemne them for hereticks, they having no other errour.

About the yeare of Christ, 715. *Clemens Scotus* by his preaching, and *Adelbertus Gallus* by his writes opponed against *Bonifacius* the Legate of Pope *Gregorie* the second, and oppugned against the Popes Primacie and tyrannie, for the which they were both excommunicated, and *Adelbertus* being apprehended was cast in prison into a monastrie, where he died miserablie.

Claudius Alticidionensis, otherwise *Claudius Clemens Scotus, anno* 800. inveighed against their pretented chastitie, the Popes primacie, and against adoration of Images and reliques, and therefore was persecuted of the Pope, and excommunicated for an hereticke.

Methodius Illyricus, anno 860. set out vnto the *Sclaues & Vandals*, the scriptures in their vulgare language, and draue out the Roman superstitions and Latine language forth of these Churches, & thought to haue done the like in *Bauaria*, but being persecuted and chased by the Priests, he fled away.

About the 1000. year of Christ, *Otho* Bishop of *Constance*, defended against Pope *Gregorie* the seventh, the mariage of the cleargie, and therefore was persecuted and deprived, and excommunicated by the Pope.

About the 1050. yeare of our Lord, *Nicetas* sustained the argument, that the Church-men should marrie, against whome Pope *Leo* wrote, and pursuing him, condemned him for an hereticke.

From this time foorth the histories make mention of diverse dailie till these our daies, who all sustained and defended the trueth, and being persecuted therefore, and diverse of them apprehended and martyred, did therefore lurke and lye darned for safetie of their liues, so that they were scarcely seene, and therefore it is said in the Revelation of the true Church and spouse of Christ. Apoc. 12. 6. 14. *That shee fled into the wildernesse, where shee*

hath a place prepared of God that they should feede her there 1260. daies. And againe. *But to the woman were giuen two wings of a great Eagle, that she might flee vnto the wildernesse into her place where she is nourished for a time, times, and halfe a time, from the presence of the serpent.* And therfore iustly haue we affirmed in the latter part of the former Resolution, that the Pope and his cleargie during the 1260. yeeres of his raigne hath persecuted the true and latent Church of God, and made them to lurke and become inuisible. The Lord now put his true Church to freedome, and make it to triumph fullie over all the enemies. *Amen.*

FINIS.

HERE

HEREAFTER FOLLOWETH CERTAINE NOTABLE

Prophecies agreeable to our purpose, extract out of the books of SIBYLLA, whose authorities neither being so authentik, that hitherto wee coulde cite any of them, in maters of Scriptures, neither so prophane that altogether we could omit them: We haue therefore thought very meet, seuerally, & apart, to insert the same here, after the end of this worke of holy Scripture, because of the famous antiquitie, approued veritie, & harmonicall consentement thereof, with the Scriptures of God, and speciallie with the 18. Chapter of this holie *Reuelation.*

OVT OF THE SECOND BOOKE OF *the Oracles of* Sibylla, *beginning at this part according to Castalio his Latine translation.*

——hominum tum denique sæclum,
Existet decimum, quando qui sydera fecit, &c.

Faithfullie englished this way.

THere shal of men the tenth age then arise,
When God who did the heauens high deuise,
At whose presence, the earth doth quake and moue,
Of (a) *Magerie extinguish shal the loue:* Apoc. 17. 9 & 23. pro.
And shal of Rome raised on her (b) *hilles seuen,*
The people shake. Then beis the strength downe dreuen Apo. 18. 17
Of her rithes, whill (c) *Vulcane in his ire*
Oft shal on her send furious flames of fire. Apo. 17. 16 and 18. 8. 9

(a) Hereby she noteth the inseparable Idolatrie of *Rome* in so much as *Rome*, and her idolatrie, shal stand together and fall together.

(b) Of these seuen hilles of *Rome*, read Apoc. 17. 9. and our 23. proposition.

[c] Here agreeable with the Revelation, doth she forewarne the finall destruction of *Rome*, to be by fire, vsing here poetically the name of *Vulcan* expreslie, for mocking of them, and their idol Gods, for shee in all her books, acknowledgeth only the true God.

OVT OF THE FIFT BOOK AT THIS *Part. De cœlo veniet sydus magnum in mare magnum, &c.*

Apo. 8.8. *From heauen there fell a great* [a] *star in the* [b] *sea,*
And burnt it vp although both great and hie:
Apo. 18.&c *So beis burnt vp, and shall no longer stand,*
Propos. 23. *Thou* [c] *Babylon of Italie the land:*
Who murthereth Saints, and many faithfull sow,
Apo. 17. 6. and 18, 24. *Temples tread downe that did the trueth avow,*
Apo. 18.2. *Yet thou O mischant suffer shall great paine,*
As thou deseruest desert shall thou remaine:
Apo. 17.16 and 18. &c *Remain shall thou desert for euermore,*
Thy native soile henceforth thou shalt abhore:
For thou in [d] *poyson hath delighted thee,*
Apoc. 17.5. *Mother of Whoredome and adulterie:*
Apoc. 18.7 *And bougerie gainst nature nourishing,*
A towne of ease in filth most flourishing:
Wicked, vniust, vnworthie to be named,
Ah towne of Latins vtterlie defamed:
As [e] *widow Wood, and Viper venemous,*
Esay 47. 7. 8.9. *Vpon thy banks thou shalt sit dolorous:*
Apoc. 17.6. and 18.24. *And* [f] *Tiber flood for thee his spouse shall mourne,*
Thy mind is mad, thy heart for blood doth burne:
Esay 47. 7. 8.6.&c. *Thou doest misknow Gods minde and might, for why*
Apoc. 18. 7 *Onely I am (sayest thou) and who but I?*
Eternal God, now Wrack shall thee and thine,
Esay 47.&c Apo. 18.&c *In all the earth shal not rest but ruine,*
A monument or yet a marke of thee,

Which

Which thou hadst when God gaue prosperitie,
Thou mischant now sit solitar alone, Apo.19.20
Hurld syne to hel with many grieuous grone:
Where thou shalt bide burning both bone and lyre,
Into that lake of furious flamming fire.

(*a*) This great starre, Apoc.8.8. is called a mountaine of fire, and is there prooved to meane, the multitude of fierce and fiery people that beganne alreadie the first destruction of Rome.

(*b*) The sea is both prooved, Apoc.8.8. note *d* thereof, to meane *Italie*, as also here subsequently doeth follow.

[*c*] How this *Babylon* is *Rome*, we haue proved Prop.23. and consequently, must be of the land of *Italie*, as here both marueilously & plainly this Prophetesse affirmeth.

[*d*] How much the people of *Rome* and all *Italie*, are inclined to poisoning and privie murthers, all men knowe in so much as vulgarlie we call poison, an Italian posset.

(*e*) Because as testifieth both Esay 47.7. and Revel. 18.7. that she is a Queene and Ladie, fornicating with manie vowers, and thinketh her selfe no widowe, therefore at once say they there, as *Sibylla* doeth here, she shalbe made a widowe and desolate of all her vowers.

(*f*) This is the flood that goeth through the towne of Rome, bearing the name of *Tiber* to this day.

OVT OF THE SAME FIFT BOOK *at this Part,*

Italia infœlix deserta infleta manebis.

O Cursed and vnhappie Italie,
Vnmeind or mourn'd for, barren shalt thou be:
To ground as greene, as wildernes vnwrought, Apoc.18.2
To woods wild and bushes beis thou brought.

And thereafter, saith shee

Stay and restraine ye [a] *mother murtherers,*
Your hands and hearts, O filthie furtherers,

[b] To

(b) *To bougrie, like beasts abusing boyes,*
Apoc. 17.5. *Who Women* (c) *chaste with villanie annoyes:*
And maketh Whores by your perswasion,
Overcomd by subtil sofistation:
In thee the Sonne doth with his mother mell,
The daughter wife doth with her Father dwell,
And Kings their (d) *mouthes polluted haue in thee,*
In thee is found with beasts bougerie:
Sit dolorous downe, deplore thy paine with pitie,
Thou leatherous seat suppreſt, and sinful citie:
Ap. 18. &c

(a) Because that *Nero*, who was Emperor of *Rome*, murthered his mother, therefore here Sybilla styleth the whol Romanes after him, Mother-murtherers.

(b) Who could more viuely describe by present history, the filthie vices of *Rome*, then here Sibylla doeth by her marveilous prophecie, for proofe whereof, read their owne histories.

(c) To wit, chaſt *Lucretia*, whom *Sextus Tarq. Aruns* sonne to *Tarq. Superbus*, the king of *Rome*, deforced filthily against her will.

[d] In mouing of Kings and Emperours to make oathes of maintenance, seruice and obedience to her, euen against God and his trueth.

OVT OF THE VII. BOOKE AT THIS PART
Roma ferox animi, poſt fracta Macedonis arma, &c

ROme fierce in mind, when [a] *Grecians ar down driven,*
Shal stellifie thy selfe vp to the heauen.
But when thou think'ſt thee in the higheſt hight,
Ap. 18.7.8 *God shal tread downe thy sturdie strength and might:*
Then shal I say when thou art dongen downe,
Sometime on hie resounded thy renowne:
The (b) *second time, O Rome againe to thee,*
Hereafter yet I will speake secondlie.

a *Alex*

(a) *Alexander* King of *Macedonia*, Monarch of the world being dead, and the Monarchie of the Grecians being ended, then vp-ſtart the Romans, and become monarch of the whole earth, and thereafter by the Pope they vſurped alſo the power of heauen.

[b] For the greater emphaſis ſhe doubles the word [ſecondly] meaning thereby, of a firſt and of a ſecond deſtruction of Rome, according to the which, ſhee here pronounceth a firſt, and hereafter a ſecond prophecie.

OVT OF THE VIII. BOOK AT THIS VERSE
Par tibi de cœlo ſublimis vertice Roma, &c.

O Rome vpraiſed now with thy toppes hie,
The like ruine from heauen ſhall fall on thee:
Plaine beis thou made, downe ſhal thy toppes turne, Ap. 18. 21.
And flaming fire all whollie ſhal thee burne:
Farre ſhalt thou flit into an vncouth land, Ap. 17. 16. & 18. 8. 9.
Thy riches ſhal be reft out of thine hand: Ap. 18. 17.
In thy wall-ſteds ſhall Wolues and Toddes conuene, Apo. 18. 2. Iere. 50. 39.
Waſte ſhalt thou be, as thou had neuer bene:
Where then ſhal be thy Oracles deuine,
What golden gods ſhal keepe or ſaue thee ſyne? Iſa. 47. 12. 13.
What God, I ſay, of copper or of ſtone,
Where then ſhal be the conſultation
Of thy Senate? What helps thy noble race
Of Saturne, Ioue, or Rhea in this cace?
Whoſe ſenſles ſoules and Idoles thou before,
Religiouſlie did Worſhip and adore:
Of whoſe greene graues, vnhappie (Crete auant!)
Their figures dead vp doeſt thou ſet like Sants.

Then followeth immediatly of the Pope.

When rung in thee hath (a) fifteen Emperours,
Of all the World that hath bene conquerours:

Then

Then comes a King (b) *a manifolde crowne to beare,*
Whose name shal be to (c) PONTI *very neare.*
His wicked (d) *foote the World shal visitate,*
Great gifts and goods then shal he impetrate:
Huge heapes of golde he shal haue into treasure,
With silver hid, and money without measure:
(e) *Discovered things he shal loose and remit,*
Of (f) *Magick art, wel shal he know and wit*
The mysteries and secret sorcerie,
The mightie God he makes (g) *a babe to be:*
Dan.7. 25 Apoc.11.2 2. Thess.2. 9.10. *And downe he shal tread all true worshippin,*
And at chiefe heads of errours first begin
His mysteries to all he shal expone,
Then comes the time of mourning and of mone:
For in a (h) *roape his ending shal he make,*
The potent people, and the towne shal wrack:
Thus shal they say, We knew and hoped ay,
Some-time on vs should come this bitter day:
The Fathers olde, and babes shal mourne for thee,
Beholding then thy dolorous destinee:
On Tiber banke lamenting sore thy case,
Sadde shal they sit, with many loud alace.

[a] Hauing before in the beginning of the fift booke, amongst other Emperours, described the fifteenth Emperour *Adrianus*, with many of the same tokens wherewith here the Antichrist is described, *Sybilla* here sheweth, that this wicked Antichrist shall come after fifteene Emperors, expresly thereby to put difference betwixt him and *Adrianus*, and not meaning thereby, that immediatly after the fifteenth Emperour, came the wicked Antichrist.

[b] *Adrianus* Emperour was before described with a siluer crowne, and to be a good man, but where here she describeth this wicked man to wear a manifolde crowne called in Greeke, πολυκερως, shee thereby expresseth and

points out the Pope moſt liuely, who ever ſince *Conſtantine* the Emperours daies, beareth a threefold crowne, as the gift contained in the *Decret. diſt. 96.* proports.

[c] Where ſhee deſcribes *Adrianus* Emperour, ſhe ſaith not that his name is neere vnto *Pontus*, which is to ſay, neere to the Sea, but plainly ſaith ſhee, he ſhall haue the name of the Sea: for where *Adrianus* was borne, the ſea there is called the *Adriaticke* or *Adriane* Sea, but here ſaith ſhee, this wicked man ſhall haue a name neere to *Ponti*, meaning thereby plainly of the Pope, who is ſtyled *Romanus Pontifex*, or *Summus Pontifex*.

(d) With his wicked foot doth he viſit the world, both in treading downe Kings and Princes vnder his feete, as he did to *Fredericke Barbaroſſa* and *Henrie* the Emperours: as alſo in ſetting vp his foot to be viſite, ſeene and kiſſed as a reliqne and publike ſpectacle to the whole world.

[e] Even ſinnes diſcouered by auricular confeſsion ſhal he preſume to looſe and remit.

[f] Hereof read Platina the Popes owne ſecretarie, together with other true hiſtories, who make mention of 22. Necromantick Popes, and of eight Atheiſts, beſide others of horrible natures.

(g) By repreſenting God by ſtones, and carued ſtockes of bony Baby Ieſus, and ſuch like Idoles to the poore people to play them with, & many other vanities, where by he mocketh God, and would make God to ſeeme as an ignorant childe.

[h] This is vnperformed as yet, and ſeemes to meane of the laſt Pope, who ſhall make ſuch a tragicall end, his people, ſeate and towne being vtterly wracked.

And ſhortly after followeth.

Lament ſhal you, and mourne, laying aſide
Thy [a] *purple weed, imperiall robes of pride:*
And into ſacke cloth ſitting ſorrowfull,
Repeat ſhalt thou thy plaints pitifull:

O royall Rome, thou bragging Prince but Peere,
Apo. 18. 19 *Of Latine land the onely daughter deere:*
Apo 18. 14 21. *Thy pride but pompe ruyned shall remaine:*
Thou (b) *once trode downe shall neuer rise againe:*
For gone shall be the glore of that armie,
That beareth the (c) *Eagles in their enseignie:*
To whence then shall thy forces forward fair,
What land with armes shall helpe the any mair:
Yea, none now bound is to thy seruitude,
O misshant, &c.

(a) How both Popes and Emperours of Rome, haue their robe royall of Purple and skarlet, reade the Decret. dist. 96. as is said in the note (g) Apoc. 17.

(b) Shee speaketh not here of the wrackes that Rome sustained in times past, by the *Gothes*, and *Vandales*, for all these wrackes were repared: but here shee speakes of that greate wracke that is yet to come which neuer shall be repaired as it is testified Apoc, 18. 14. 21. 22. 23.

(c) The Roman Emperours beares the double displaied Eagle in their badge.

And hereafter followeth.

Then ends the World, then comes the latter light,
Then God shall come to iudge his folke aright:
But first shall fall on Rome but resistance,
Apoc 14. 8. 14. *Of Gods wrath the wofull vengeance.*
Apoc. 17. 6. and 18. 24. *A wofull life a bloudie time shall be,*
Oh, people rude, Oh land of crueltie,
Thou little lookest, nor doth regarde aright,
How poore and bare thou first came in the light:
That to the like againe you should returne,
And last before a dreadfull iudge should murne.

In

IN ſummar concluſion, if thou O *Rome* aledges thy ſelfe reformed, and to beleeue true Chriſtianiſme, then beleeue Saint *Iohn* the Diſciple, whome Chriſt loued, publikely here in this Reuelation proclaiming thy wracke, but if thou remaine Ethnick in thy priuate thoghts, beleeuing, the old Oracles of the *Sibyls* reuerently keeped ſomtime in thy *Capitol*: then doth here this *Sibyll* proclame alſo thy wracke. Repent therefore alwayes, in this thy latter breath, as thou loueſt thine Eternall ſaluation. *Amen.*

FINIS.